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ANTHROPOLOGICAL INSTITUTE.

EASTERN UGANDA

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AN

ETHNOLOGICAL SURVEY.

BY

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[Title Page]

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PREFACE.

(pp) It has been truly written that "of books on Africa there is no end," and it is with great trepidation that I am daring to enter such a crowded field; I therefore feel that it will be well to make a few explanatory remarks to begin with.

The matter contained in this little work was collected by me during a period extending over several years, and was primarily intended solely for my personal use as an aide memoire in my political dealings with the various tribes with whom I was officially brought into contact.

It has occurred to me, however, that my ethnological notes and the vocabularies might prove of some interest to that section of the scientific world dealing with such matters, and that the information as a whole will be of considerable assistance to my fellow officials, who are daily brought into intimate relations with the tribes described herein.

If either of these aims is fulfilled I shall feel amply satisfied with the result. It would be presumptuous to suppose that my observations do more than touch the fringe of inquiry into the habits and customs of these interesting people. It is, however, very difficult to find out the why and wherefore of the various customs without a complete knowledge of the language of each group of people, and this is a point on which the average busy official fails owing to lack of time. Possibly in the near future, however, such studies may become the special work of a department of the administration.

At any rate it is to be hoped that every effort will be made to chronicle these features before they are obliterated by the advent of European civilisation.

I would here like to express my thanks to Sir H. H. Johnston, G.C.M.G., etc., and to Sir Clement Lloyd Hill, K.C.M.G., etc., for the kind interest and appreciation they have shown towards my work.

C. W. H.

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naturally follow the low country instead of climbing a precipitous rocky ridge 2,000 feet above the plain, added to this probably the dread of the Nandi warriors was an additional reason for avoiding the highlands.

It seemed possible that some evidence of the migration might be discovered by investigations in this plain; and such was the case, for to my great surprise I found that the ruling chief of the plain Kitoto, although he wears ornaments of the Nilotic type and is married to *Ja-Luo* wives, is a pure-bred native of the Kisii or Kosova nation, and that a few generations back occasional bands of Kisii people trekked northwards but were stopped in the plain, and became more or less absorbed by the Nyanuga clan. In fact odd parties of Kisii people make journeys northward even to this day. The Kisii people again have legends to the effect that they originally came from the northward, and I have no doubt that as investigations are continued it will be found that the Kisii and Ware tribes are two links in the chain of evidence in favour of an important Bantu migration from Nyanzaward country northwards.

With regard to the Awa-Ware, they do not seem to have gone inland to any extent, but to have crept along by water from inland to inland till they ended up in the vicinity of Nyala or Port Victoria. Their dialect is closely allied to that of the Awa-Nyala.

It is a matter for regret that it is almost impossible to arrive at even the approximate dates of these migrations, but among a people without written history and legends that rarely go back more than a few generations it will readily be understood that one's data is scanty.

Class II. Nilotic Kavirondo.—The invasion of the Nilotic Ja-Luo race (Plate III) appears, as I have previously explained, to have taken place later than that of the Bantu, and they are it is believed an off-shoot of the Acholi or Shuli stock.

Their southern advance was, I feel sure, only checked by the irruption of the Elgumi people into the country to the south-west of Mount Elgon, which movement finally closed the line of outlet against all further movements from the north.

The Elgumi people will, I think, be found to be an off-shoot of the race inhabiting the country to the north of the Salisbury and Kumama Lakes, which in the fragmentary state of our information about that area may be called the Lango group, and it may turn out that these people are intermingled with a Hamitic strain from the north-east.

To revert to Kavirondo proper, the Nilotic stock in that country, although occupying as a rule a less fertile area, appears to be more vigorous than the Bantu; and the Lakoli and other Bantu tribes on their present eastern frontier all tell me that their forefathers occupied territory some fifteen miles to the west of their original location, having been gradually driven eastward by the Ja-Luo.

The Ja-Luo settlements on the southern shore of Ugowe Bay, or Kavirondo Bay as it has been renamed, are also evidences of the persistent way the Nile people have pushed southwards in search of land, and proofs are to hand that

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most of these people did not pass round the head of the gulf but crossed by water from Uyoma and Gem country.

Class III. Nandi Group.—Hardly any information seems obtainable with regard to the southern migration of the Nandi-Lumbwa group, nor is their place of origin quite clear. Their word for water, *piyo*, is clearly Nilotic, and some of their numerals, including *tomon* for ten, are Hamitic; so, like the Masai, they will possibly be eventually classed as an intermixture of the negroes of the Nile valley and a representative of the Hamitic race. This seems to be the only way in which one can account for the great difference in physical appearance between the Nandi and Masai as compared with the Nilotic or Bantu negroes of *Kavirondo* for instance. Again, judging by appearances, one would imagine that the Nandi were more nearly allied to their negro progenitors than to the Hamitic, and vice versâ in the case of the Masai, or rather that the Hamitic strain was much stronger in the Masai.

That the Nandi came from the north is beyond doubt, and it is also probable that they came from a mountainous region somewhat similar to that they now inhabit, for being tribes of considerable bravery when compared with the neighbouring races, they could undoubtedly have had choice of location: and moreover every member of the group seems to have chosen a highland territory as a place of settlement.

I am inclined to date their migration at a fairly remote period owing to the large area over which the group has spread, and in this case great divergence from the original stock may be looked for in their language and habits. In a short time, however, when our information as to the mountainous area to the south-west of Abyssinia becomes more complete, it will probably be easy to follow their southern move.

The Elgeyo, Kamasia, Lako, Elgonyi, Mlai, Sotik and Bumett people all belong to this group; the five latter tribes live on Mt. Elgon or Masawa, and it may be that on their way southwards a section of the migrants elected to settle on the mountain, the main body pushing on to the south and east. These tribes now consider the Nandi people as their deadly enemies, and strenuously deny all relationship.

Class IV. Masai Group.—I will not deal with the whole of the Masai nation but confine myself to the Guasangishu, as they are the only representatives of the group in the country referred to in this volume.

Their language, customs, arms and physical appearance (Pl. IV) are the same as those of the Masai of the Rift valley, but they differ from those people inasmuch as they have given up their nomadic habits and now live in scattered settlements among the Kavirondo, Nandi, etc. Their principal settlements are in Marama, some few miles south of Mumia's, at Ndui's, about seven miles west of Mumia's, at Upema, between Ketosh and Elgumi country, and again a few odd settlements in Nandi and in the vicinity of Eldama Ravine. The Guasangishu Elkonono, or ironworkers, are also dotted about throughout Nandi and Lumbwa, and do most

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4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11

CHAPTER III.

Nilotic Tribes of Kavirondo.

The generic name used of these peoples by themselves is Ja-Luo. The Bantu Kavirondo people call them Awa-Nyoro. A very common term for them is Wa-Nife.

Modes of subsistence.—They all live by agriculture. They reside in fixed villages of from ten to fifty huts. Nearly all the villages are surrounded by euphorbia hedges; formerly many villages had mud and occasionally stone walls, but this custom has died out. They breed cattle, sheep, goats, and fowls.

Hunting and fishing.—They dig pitfalls for elephants and also spear elephants. They catch large quantities of fish in the Lake Victoria Nyanza by means of large conical wicker traps "*dema.*" The process is as follows:—They have two enormously long ropes; one end of each rope is secured on shore, and the ropes are then paid out into the lake, one rope floats on the surface and from it hangs a fringe of papyrus stalks; the other rope is a ground rope, and is weighted with stones, and the two ropes are connected at intervals. By means of canoes these ropes are gradually brought round in a semi-circle the size of which gradually decreases. The fish rush shorewards to escape from the drawing in of the net, and rush into the mouth of the big wicker traps which are placed in a row in the shallow water near the shore. At the same time the women walk up and down dragging smaller meshed traps in which they collect myriads of tiny fish the size of a sardine. They fish a great deal at night by torchlight. They state that they got the best hauls of fish after rain; in the dry season they catch comparatively few. Rafts of ambatch wood are used for laying out the net (ambatch is a very light spongy wood growing on the lake shore; it has a prickly bark). They split and dry large quantities of fish and carry it inland from the lake for considerable distances to sell for grain.

Lines and hooks are also used to a certain extent by the Nyakach people and others. The people bordering the lake possess a few dug-out canoes and also a few of the sewn canoes bought from Baganda or Basoga.

Bridges.—They build rough bridges of timber across the rivers when in flood, but not suspension bridges like the North Kavirondo.

Cooking, etc.—They cook in earthen pots inside their huts, and also in the verandah of the huts. All cooking is done by women. The food is served up in little baskets. The father eats with his sons; they generally eat in a little separate hut with open sides built for the purpose. Women eat separately and inside the house.

Fire.—They know the use of firesticks but rarely need them, as they can always obtain a glowing ember from one or other of their neighbours.

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Their huts are very similar to those of the Bantu Kavirondo, but they are a trifle lower, and are generally built solely of reeds (*mabua*). The huts are dug out inside to a depth of 18 inches or 2 feet; the hut is plastered with the earth dug out from the interior. 342

There are two fire-places in each hut, and the customs previously enumerated about stopping at the first or second cooking place are the same as among the Bantu Kavirondo. 354

Young girls sleep in a hut with the other girls of the village in the care of an old woman. The boys of the village sleep in a hut by themselves. The villages are roughly circular. The huts are not arranged in any particular order, but the huts of one man are generally side by side. The huts of the young men are usually near the gates, and they are supposed to watch the gates in case of any attempt being made to steal the cattle. 513 361 883

On entering a village the hut directly opposite the gate is generally the hut of the principal wife of the headman of the village, or the headman of that part of the village. 361

Food products.—Mtama, sweet potatoes, a little *wimbi*, Indian corn, and also pumpkins, semsem, and pulse (*pojo*). Bananas are occasionally grown, but they do not flourish, as the country is a little too dry for them. A little tobacco and Indian hemp are grown. The Indian corn is not ground but generally eaten in an unripe state. 241

Ironwork.—They do not smelt iron, neither do they forge their hoes, which are all imported from Samia. They however forge spears, knives, bill hooks, axes, etc., from Samia iron. Among the Gemi tribe only people belonging to a clan called Uvino forge iron; the smiths are called Yothet-th. A rough kind of salt is made from the ashes of reeds and grass, and salt is also imported from Kisingiri. 325 439 258

Death customs.—When a person dies the body is immediately taken out of the house. Upon the death of a woman the brothers-in-law of the deceased dig the grave in the verandah of the house of the deceased; the corpse is buried on its left side with the hand under the head; the body is doubled up. A man, on the contrary, is buried on his right side with the hand under the head. In the case of a woman her relations and friends come and wail; her husband presents each clan that attends with a goat, the mourners stay three days. 764

The hut in which a person has died is used for a month; the neighbours then meet and drink *tembe*, and the house is broken down. Upon the death of a man his brother digs his grave; if the first wife he married is still alive he is buried in her house; if she is dead the man is buried in the verandah of the hut in which he died. [768]

Men only wail for one day, after that only women wail; the women wail for the whole of the first three days; after that the women of the village wail at dawn for fifteen days. 765

Signs of mourning.—Women wear a string of banana fibre round the forehead, they also wear a tail of white strings for about a month; the tail usually

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766 worn is black. Others smear themselves with white earth. Relations in the village shave their heads three days after a death. The eldest son of the deceased sits on a stool in the road outside the village and his head is shaved by an old woman. For three days after the death of anyone of importance the villagers do not cultivate.

766 If a big chief dies all the surrounding people collect at the village; even if a neighbouring clan is at war hostilities are suspended, and they attend the funeral [726] rites of their late enemy. In the case of the death of a chief a new hut is built and the deceased is buried inside in a sitting posture; the grave is dug by a brother of the deceased. A new ox hide is placed at the bottom of the grave, and the head of the corpse is covered with a water pot. Seeds of every kind of grain grown are put into the grave; sweet potatoes are excluded. The people dance and drink *tembo* for ten days and many oxen are slaughtered. The men wail for ten days, but the women wail every morning for about a year. No one cultivates the fields for ten days.

844 *Birth customs.*—On the occasion of a birth, if it is a boy it is kept inside the 846 house for four days, if it is a girl for three days. When a birth takes place the female neighbours attend, and a goat is killed for the mother and the other women. No man is allowed in the hut until three or four days have elapsed. The father of the child does not eat or sleep again in the hut until the child begins to cut its teeth. The mother does not go to cultivate for about nine days after the birth.

844 If a woman has had two children and they have both died, she will upon the birth of the third child take it out of the village on a basket-work tray and place 608 it in the road; an old woman who has had a hint of this will go and pick it up and take it to her house, then the father of the child goes and buys it back for a goat; [304] having recovered it the father bores the lobe of its right ear and inserts a small earring of brass wire. If the child is a boy it is henceforward called Owiti and if [553] a girl it is called Awiti, meaning the child that has been thrown away. The old woman who picked up the child is afterwards called mother in addition to the real mother.

845 Twins are considered lucky, but the infants and their parents have to stay in seclusion in their hut for a whole month. Women neighbours may enter the hut [553] but men may not. The twin born first is called Apio (the one who comes quickly). [535] The twin born second is called Adongo (the one who is delayed). The birth of twins is signalised by dances which extend over a whole month; they are apparently of a somewhat obscene character.

582 *Marriage customs.*—Girls are espoused at the age of seven, and they often go 583 to their husband's house at the age of ten or eleven. The suitor commences by making small payments to the father of the girl every month or two. When the man has paid say one cow and twenty sheep he takes the girl to his house.

585 The unmarried girls of the village take the bride to her husband's house. The father of the girl kills an ox and takes the meat and a quantity of *mtama* porridge to the man's village by way of providing a wedding feast. If the man's

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village is a long way off the girl's relations sleep at his village, but if they can manage to do so they return the same day. Next day the bridegroom's brothers and his other wives take the bride back to her father's village and there is a great feast and *tembo* drink; the bridegroom does not go. 585

The father of the girl next day presents his daughter with a goat and she returns to her husband. The girl's husband then continues to make payments to his father-in-law; the total amount it is necessary to pay varies from two to six cows; if he stops paying his wife will go off to her father's village and stay there for a month or so until the man resumes payments. Before the big attack of cattle plague in 1890 and 1891 it is said that as many as forty cows were sometimes paid for a wife. 583 585

If a woman does not bear her husband a child quickly the husband stops his payments, but the husband has no claim for the return of any of the property as long as the woman stays with him. If a wife dies and has borne no children the property is returned, or one of her sisters is given the man to wife and the man only pays about twenty goats for the sister. 583 587

If a woman will not stop with her husband she is married to some one else, and the first husband is repaid from what the second husband pays. If a woman has a child and is ill-treated she can leave her husband but the child belongs to him; if the child be a boy, when it grows up and the mother grows old she will generally come back to live with her son. If after a marriage has been arranged a father is loth to part with his daughter the young man employs his friends to waylay the girl in the daytime. If the girl however refuses to stay at her suitor's village and runs away, the property paid over is returned without delay and the match is broken off. If a woman remains unmarried for a longer period than usual she often goes off to a chief or someone with plenty of cattle and states that she intends to stay there and cook for him; in such a case she is usually taken to wife, but the man pays much less than is nominally customary. Chiefs have from ten to forty wives. They are generally speaking very moral in their domestic relations. They do not intermarry in the same clan, but a man will marry the daughter of a man named the same as himself. 586 583 [622 595] [582]

Pottery.—All pottery is made by women and is similar to that of the Bantu Kavirondo, and consists of water pots, cooking pots, *tembo* pots, etc. 323

Dyes; tanning.—These people do not use dyes, neither do they tan, but they soften skins by rubbing in fat and hand-working till soft. 281 386

Arms, etc.—Their shields were formerly made of buffalo hide but are now made of cow hide; the shields are usually very large, curving round the body of the man carrying it. They also make shields of ambatch wood (called *Orindi*). They have a great fancy for spears with shafts of enormous length, ten feet or more; the heads are very small and insignificant. Use simés and clubs to a small extent; the former weapons are however I think copied from the Masai or Nandi. Also use bows and arrows; the arrows were formerly poisoned, but 411

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411 poisoned arrows have fallen into disuse; there was a medicine man in Gemi country named Opondo who used to make and vend the poison. The Kisumu people also had an arrow poison maker. The poison is said to be composed of snake poison and certain herbs. Nearly all of these people wear sandals of a 291 481 single thickness of skin when travelling.

Musical instruments.—Their harps have eight strings and are the same as 534 those of Northern Kavirondo (Figs. 8, 10); the drum is covered with cow hide; they are called *Thŭm*. Their drums are also similar to those of Northern Kavirondo and are called *Bŭl* (Fig. 9). The women also make hand harps of *mtama* stalks called *Odundu*.

[292] [301]

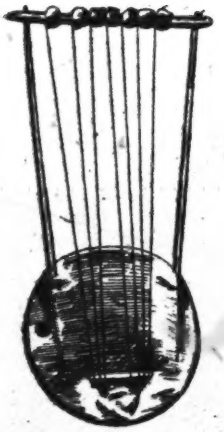

FIG. 8.—HARP: NILOTIC KAVIRONDO.

FIG. 9.—NATIVE OF LEGO TRIBE, JA-LUO GROUP. PROFESSIONAL DANCER.

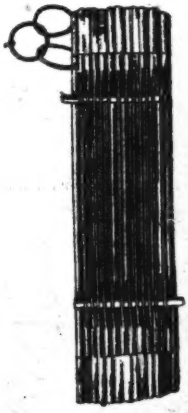

FIG. 10.—REED HARP FROM KAKUMEGA.

276 *Tobacco and bhang.*—These people smoke and chew tobacco; only a few take snuff. Both sexes smoke and chew tobacco. *Bhang* or Indian hemp is smoked separately in a water pipe. Only men smoke *bhang*. Young fighting men are not allowed to smoke it.

273 888 892 *Tembo or pombe.*—This is made from *mtama* or *wimbi* either singly or mixed. Both sexes drink; young women do not drink with the men, the old women however do so.

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Personal marks, etc.—They draw the six middle incisors in the lower jaw. 304
If a man does not have these teeth drawn it is said that his wife will die soon after marriage. The women tattoo a pattern on the chest and stomach, consisting of thin curved lines of dots on each side reaching round to near the spine, where they turn upwards. Males are not tattooed. The tattooing is done simply for ornament.

Circumcision.—They do not circumcise. If a man has killed an enemy in war he shaves his head three days after his return from fighting. He moreover 783
does not enter his village until a live fowl has been hung round his neck, the 727
fowl is then decapitated and the head of the fowl left hanging from the man's neck. Shortly after his return a feast is made to the man who has been killed, in order that his spirit shall not come and trouble the victor.

Dress, etc.—Unmarried men go naked (Plate V). Married men who have a 291
child wear a small piece of goat skin; this piece of goat skin is a most important 576
matter for a married man, for although practically useless as a covering he must on [606]
no account call to see his mother-in-law without this dress or she will be desperately hurt and insist on his paying up a goat. Even if he is properly clothed in European garments he must wear his goat skin underneath. Unmarried girls wear no clothes (Plate VI). Married women wear a tail of strings behind but not in front, like the Northern Kavirondo. Married women when they go to [574]
visit another village wear a goat skin slung from the shoulder, upon which curious patterns are cut. When a married woman first shows the tail, her husband presents her with a goat, which she sends to her father. It is very bad manners in a married woman to serve up food to her husband without wearing her tail, and the husband will probably refuse to eat the food. This rule even holds if the woman should be wearing garments of cloth. If a man touches a woman's tail it is said that he wishes to bewitch her, even the husband must not touch it; if this rule is broken it is necessary to kill a goat.

Many of the Ja-Luo affect rather a notable ornamentation of the ear; about 301
fifteen small holes are pierced along the outer edge of the ear and in each hole a 304
ring of brass is inserted, and on the front side the brass is flattened out like a small leaf, to the outside extremity of each ring is attached a blue bead. In the lowest hole in the lobe of the ear a plain brass ring is inserted.

For a long time I thought that these blue beads were ordinary trade beads of 301
the variety known as *kiketi*, but upon inquiry this was indignantly repudiated, and [172]
it was explained that these beads were picked up in the fields in the neighbourhood of the Maragolia Hills after a heavy thunderstorm, and that it was believed that they descended with the rain. Some of the chiefs also wear beads of jasper and chalcedony with a fine circular hole; these beads were formerly of great value and were purchased at the rate of one cow per bead; they were picked up in the same way. Their name for these beads is Nya-Lho, and it is thought by some authorities that these beads have wandered down in ages past from the direction of Egypt; in fact some of the more Northern Nilotic people tell you that they

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301 originally came from the north-west. I imagine that the original possessors of these beads had considerable settlements in the neighbourhood of the Maragolia Hills, and that beads were continually being lost in the fields, and now when a heavy thunderstorm comes it washes some of the surface soil away and exposes an odd bead now and again. The supply of the blue Nya-Luo beads is of course quite inadequate for the population, and many make up for the scarcity with the ordinary blue *kikeri* bead.[1] Occasionally these ancient beads are green and yellow, but the usual colour is blue.

302 The Ja-Luo have a curious habit of shaving curved patterns on their heads (Fig. 11).

301 The young men often wear an armlet of cylindrical wooden blocks on the upper arm; the wooden blocks are coloured red with oxide of iron. A band similarly ornamented with wooden blocks is often worn round the forehead. Some of the older men wear the curved canine tooth of a hippo on the forehead. The tooth is ground down laterally till it is only about one-eighth of an inch in thickness; others wear the tooth of a wart hog attached to a necklace.

FIG. 11.—VIEW OF THE TOP OF A MAN'S HEAD; SHOWING HOW THE PATTERN IS SHAVED.

516 The Ja-Luo have a curious habit of standing on the top of an ant hill or in some prominent place on one leg with the flat of the other foot resting against the knee, reminding one of the attitude adopted by a stork; they will remain in this attitude quite comfortably for a considerable time. This habit is I believe characteristic of the Dinka and others of the tribes on the Nile south of Fashoda.

754 784 *Miscellaneous customs.*—If a person shuts the door behind him when he leaves a house, people at once say he is a witch doctor. If a wife does this to her husband, the husband will not enter her house again until she fetches a goat from her father and kills it. Similarly if a man is the culprit he has to kill a goat to avert the ill luck. If a house is struck by lightning and anybody is killed inside, the head of the village walks three times round the house with a red rooster and the house is then broken up and the wood utilized for any purpose.

[766 821]

754 *Witchcraft, etc.*—It is believed that people are killed by witchcraft; the person possessing the medicine has only to show it to a person in order to kill him; to save the person bewitched it is necessary to catch the wizard and to bring him to the patient and he can remove the spell, and the wizard has to pay a fine; this class of medicine man does not hide himself. There is a deeper kind of witchcraft which is only practised at night and with great secrecy. It is called Jamkingo; among the Gemi tribe many of the clan previously referred to who forge iron possess these powers.

[1] With the kind assistance of Mr. C. H. Read, of the British Museum, I examined the collections of beads at the Museum from various parts of the world, and I found yellow and blue beads of the exact colour and shape among the Egyptian antiquities and jasper beads identical in appearance to the Nya-Luo both from ancient Egypt, and also from excavations made on the site of some buried cities in Beluchistan.

[171 172]

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Ordeals.—They have a form of ordeal called Kiviri; a small pot of water is taken and a little *wimbi* flour and a bit of the medicine are put into the water; if the mixture boils over the man is guilty, and *vice versâ*.

Another ordeal is as follows: a piece of calabash open at both ends is placed on a stone in a bowl of water (Fig. 12). Water is ladled up from the bowl and poured into the calabash, and normally it immediately runs out where the calabash rests on the stone; the medicine man however puts some medicine into the water, and if the man is guilty the water no longer runs out at the bottom of the calabash, and eventually the water runs over the top. I have seen this performed and found that it was the medicine that enabled the calabash to be filled; this medicine was the crushed up leaves of a kind of mimosa, and being of a fibrous nature it stopped up the points of leakage between the calabash and the stone. There is another trial by ordeal: some dry flour is given to the suspected person, if innocent he can swallow it, and *vice versâ*.

FIG. 12.—THE ORDEAL OF THE CALABASH, OFTEN USED FOR THE DETECTION OF THIEVES, ETC.

Omens.—If the omen bird cries out on the left side of the road it is bad if the journey is for war, but if the journey is a mere visit the person will get food. If the bird cries out on the right side it is good for war but bad for visiting. If a cat crosses the road from right to left it is a good omen, if *vice versâ* it is bad. If you see a rat on the road and it runs in front of you it is a good, but if it crosses the road it is an inauspicious sign.

In some clans it is lucky for the first child to be female and in others it is *vice versâ*.

If on a journey a man strikes his little toe on either foot it is a very bad sign, if he strikes the big toe it is propitious. If a man whose eldest child is a boy is travelling and the first person he meets is a man it is a good sign, but if a woman it is bad, and *vice versâ* if his eldest child is a girl.

They profess to be able to tell whether a man will be killed on an expedition or not by examining the entrails of an ox or sheep. Some even say that in this way a skilled soothsayer will prophesy future events; for instance, he will perhaps say that in so many days news of fighting will arrive, or that a certain disease will appear, or that in say three days a white cow will arrive at the village.

The head chief of each tribe decides when the people are to plant their crops, and some chiefs are said to be able to foretell whether the harvest will be good or bad. The chief Odera is said to have prophesied the advent of European rule when he was quite young. They go to the Nyole rainmaker Mgahanya for rain, and also went to his father Ligiri.

Names.—Many names of men and women are the same, others again only differ in the first letter; for instance, Apio is generally a female name and Opio a male name.

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524 *Games.*—They play a kind of *bau* with sixteen holes; they put three small stones in each hole. The boys play a kind of hockey with a wooden ball.

727 Upon return from war about two out of every three cattle go to the chief; the chief then divides his share of the cattle with his brothers, and a man who has distinguished himself in war is given a reward of cattle by the chief. A man who distinguishes himself in war is also often given a wife without payment.

262 *Food, etc.*—They eat practically all meat except that of the hyæna. Some young men eat leopard meat to make them fierce in fighting; the meat of a serval cat is not eaten. The women do not eat fowls; some women do not eat sheep and eggs; some eat hippopotamus meat, some not; women do not drink milk, but eat it cooked with food. They have a curious custom of mixing cow's urine with the [272 826] milk of the cow; the urine is allowed to stand a day or two to increase its flavour; they say it increases the amount of the butter and gives it a nice flavour, and it is moreover supposed to have a medicinal effect. The crested crane (*Balaeriea gibbericeps*) is never killed or eaten by these people.

752 757 *Medicine, etc.*—They pierce the chest until the lung is reached for chest complaints, and they even sometimes cut a small piece out of the lung through the aperture. They have medicine for wounds and for arrow poison, also for ulcers and for purging, but not for diarrhœa. They also have medicine to avert [164] a threatened miscarriage. They profess to have a certain antidote for snake poison.[1] Venereal disease is practically unknown among the Ja-Luo.

789 Before going to war they often eat the outer seed case of a certain tree, and this is supposed to ensure their return unwounded; it is called *Ochola.*

728 *Peace ceremonies.*—They kill a sheep and put part of it into a wooden mortar used for crushing grain, and the representative of each side takes out a piece and gives it to the opposite side. An old man from the side that is beaten will go to the village of the chief of the enemy and proceed to sweep up the cattle boma; this will be accepted as a sign of submission.

231 *Killing animals for food.*—They kill oxen by sticking a knife into the jugular vein; the head of the beast must be pointed to the west during the operation. Sheep and goats are killed the same way. Fowls are strangled.

428 768 *Succession customs, etc.*—When a man dies the property goes to the brother if the children are small; if the eldest son is grown up he takes the property and gives his brothers a share; but a son is not allowed to take the amount paid by anyone who marries one of his sisters; this amount all goes to the father's brother. The brother of the deceased takes the wives, but the eldest son will probably take the youngest wife of his deceased father.

[1] After considerable difficulty I obtained specimens of the plants said to be used as antidotes for snake poison, and Dr. Rendle, of the Botanical Department, British Museum, has kindly identified the plants for me. One plant, named *Phytolacca Abyssinica*, is used internally, an infusion being made from the leaves. The other plant, *Ipomœa palmata*, is used externally, a plaster of the macerated leaves being placed on the wound. I have not been able to discover the physiological action of these plants.

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11

622
428

When a chief dies the son chosen by the chief succeeds him; the successor is chosen as a rule some years before the chief dies. The successor will however divide the private property of his father with his brothers like anyone else.

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Beliefs.—They call the Divinity by the name Chieng, which is the sun; when a man comes out of his house in the morning he spits to the east and in the evening he expectorates to the west. If the sunset is extremely red it is said to be a sign that an important man will die in the tribe. They believe that the spirit of a man goes upwards at death.

If a hailstorm occurs no one goes to work in the fields on the following day.

Shooting stars are said to be a sign of war.

[pp. 36-51 not processed]

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11

§ 2. Nilotic Kavirondo.

101 The generic name of the Nilotic Kavironda is Ja-Luo. By the Bantu Kavirondo they are called Awa-Nife or Nyife, also Awa-Nyoro.

193 *Ja*, *Ka*, and *Yaka* are all prefixes signifying "clan" or "tribe" among the Nile tribes.

The prefix *Tho* signifies language among these people.

Kami or Gemi (call themselves *Gemi*).

101 619 131 Situated to south of River Nzoia between Mumia's and Ugowe Bay. Tribe second in importance in Kavirondo. Nilotic origin; belong to Ja-Luo family. Head chief, Odera Ulalo, son of Umoli. Chief next in importance, Odera Sandei, son of Ulo. Other chiefs: Ilari Atanda (son of Lochi), Wayoti Aratieri.

Subdivisions:—

-Juothi—Odera, Ulalo, Odera Sandei, Atanda Agura.
-Karareo—Ogwel.
-Kagelo—Serua.
-Katumo—Ngaga.
-Kanyadeti—Siwa.
-Kanikwaya—Njwang Kiliko, Ilari, Aratieri.

Lego.

Situate to south of River Nzoia and south-west of Mumia's Nilotic tribe. Part of the tribe acknowledges suzerainty of Mumia. Important chiefs: Ukola Ndonya or Ndong, Ngonga.

Subdivisions:—

-Lafu—Unyango.
-Kukwiri—Othiambo.
-Anyango—Ngonga.
-Kaluo—Ndonya.
-Karuothi—Ukola, Ukelo, Aponyo.
-Yanyujuok—Odero.
-Jamoro—Ogoti, Tao Mwana Uguto.
-Yasiji—Udongo.
-Yakadengi—Otwera.

[pp. 36-51 not processed]

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11

101
619
131

Nife or Nyife.

Situate north bank of Nzoia River on the road from Mumia's to Port Victoria; a few live on south bank of the river. Nilotic tribe. Principal chiefs: Kero, Mulasi, Atipu, Unyango.

Subdivisions:—

-Punji. Chiefs: Kero, Mulasi and Atipu.
-Techi—Unyango, Nyatengi.

Kisumu.

Situate on south-west flanks of the Maragolia Hills and on the lake shore north and west of Railway Inlet. Nilotic tribe. Principal chiefs: Ngola or Ugola and Ugada.

Subdivisions:—

-Kisero. Chiefs: Onduu.
-Karatenya—Ngola or Ugola.
-Kadongo—Utuma, Wongo, Ugonyi.
-Korando—Ugada, Ogalo.
-Kaponja—Yareri, Magutha, Wambi.
-Sagami—Opio, Mdieki, Kagonyo, Ndumo, Andoka.
-Kadedi—Kimea.
-Yakamenya—Umuchi.
-Yakagonya—Onduu, Aiyeko.
-Kanyawegi—Uchieng.

The Kisero and Yakagonya clan are now amalgamated under Onduu.

Semi.

Situate south of the Kami tribe between that tribe and Ugowe Bay. Formerly unfriendly with the Kami people. Nilotic tribe. Principal chiefs: Wadego, Yagudi, Awina.

Subdivisions:—

Kongo. Chief: Wadekwa.
Tieno—Awina, Abong.
Kalunji—Okechi, Okoko.
Kadipelo—Yagudi, Achola, Ndolo, Hukum.
Kombewa—Okoti, Gumba, Okola.
Were—Wadego.
Kokeri—Abuma, Achachi.

The Kadipelo or Kadipel clan is subdivided as follows:—

Kumbija—Uiti, Okech, Nyabenda.
Konyiwera—Mbima (son of Yagudi).

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11

101
131
619

Kobita—Undijo.
Kaura—Abundi.
Kanyabong—Hukum.

With the Were clan are incorporated the Kanyadwero, chief Ochanyo. With the Tieno clan are incorporated the Dero.

Sembo.

Situate on north shore of Ugowe Bay. Nilotic tribe. In a measure admit suzerainty of Odera Ulalo. Principal chief: Adola.

Subdivisions:—

Umia—Orero, Yadera.
Kalei—Adola.

Uyoma.

Nilotic tribe, situate at entrance to Ugowe Bay on north shore. Principal chiefs: Lochi (died 1899), Naiya.

Subdivisions:—

Kabuda—Naiya, Kivera.
Katwenga—Lochi (dead), Oginga, Ubuya.
Kobong—Okelo.
Kukwiri—Kariech.

The Kabuda clan live around Laiya Hill, the Katwenga to the east and the others to the north.

Sawakwa or Sakwa.

Nilotic tribe on lake shore to the west of Gemi. Principal chiefs: Ugada, Undieki.

Subdivisions:—

Kanyamwanda Nasimwa—Ugada, Urimba, Ubondo.
Karabori—Nyela, Odero Opio.
Kamiyawa—Buru.
Yakakodi—Odero, Ukumugwam.
Kuduoli—Mbewa, Ngewira.
Kanyavinya (incorporated with Yakakodi).

Timu or Utimu.

Situate on lake shore south of Nzoia mouth. Country called Kadimu; called Wayimbo by Mumia's people. Nilotic origin.

Subdivisions:—

Kadimu—Anam.
Rodi—Uwori.
Niaton—Ugia.

The Kadimu live on the lake shore, the other clans inland.

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11

101
131
619

Songa.

Situate on the south bank of River Nzoia near Port Victoria. Nilotic origin. They are quite a small tribe. Principal chiefs: Unyando (Wa-Mtoni), Unyando (Wa-Juu).

Kanu or Kadibo (often called Wa-Kitoto).

A Nilotic tribe living in an alluvial plain east of Ugowe Bay. Friendly, vast quantities of food, population large. Principal chiefs: Kitoto, Amimo and Niagoli.

Subdivisions:—

Nyamoga or Moga. Chief: Kitoto.
Kajulu—Abongo (this clan is now all scattered).
Kadibu or Kanu—Yoeanga, Hongo.
Kumulu or Kolos—Okwachi, Oyaro, Niagoli.
Kubura—Amimo, Hongo, Unongono, Uyangi, Uyoo, Arudi
Kamagaga—Unyoro, Unyangnoro.
Kabonya—Mbuya, Kitaga, Unyanga.
Kamrungu—Undieki.
Kimera or Sua—Mlema, Ugundi, Ununga, Ora, Yabedo.

The big chief Sendegi, now deceased, belonged to the Sua clan.

Khoro.

A Nife tribe situated between the Lego and Kami. Head chief: Uluma, also Kahuri or Nyango. The Kanyamoti (chief, Handa) are allied to Khoro. They formerly lived near River Nzoia, but fled during Nife fighting; settled near Odera Ulalo.

Subdivisions of the Khoro people:—

Makhoya. Chiefs: Orodi, Chiwani.
Umwangwi—Uluma.
Winyi—Meto.
Mache—Ndeta.

Kaki.

Nilotic tribe, allied to the Lego and Songa tribes. Live near Gangu lake, in the vicinity of the delta of the River Nzoia. Chief: Masingo.

Aiendi.

They live on mainland opposite Lusinga country, called Kasagunga. Nilotic origin. Head chief: Abomba.

Subdivisions:—

Aiendi—Abomba.
Sali—Mahinya.
Diang—Okech.
Tema—Usambo.
Kamreri—Urua.

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Eamba.

101 131 119 Live on south side of Ugowe Bay, opposite Uyoma country Nilotic people. Head chief: Gori Kogalo.

Subdivisions:—

Kadweti. Chief: Awino.
Kabonyo—Osewi, Magolo.
Kajuang—Yariwo, Arani.
Kanyamwa or Kanyambo—Kogalo and Ogalo.
Yahunda—Chikungi, Uyamu.
Saki—Usodo, Uyumbi, Monguwiri.
Kachola or Kologi—Othina.
Kumungu—Mwai.
Kuchieng—Owino, Tigo.
Kasudu—Ukoli.

[578] The Saki people live near Usau hill, and there is a feud between them and the Kanyamwa owing to the latter having been driven from the lake shore, and thus losing their fishing rights. The Saki are very friendly with the Uyoma tribe and the Kanyamwa with the Sawakwa.

Nyakatch.

Live at south-east corner of Ugowe Bay. Nilotic origin. Very frien dly people, live in great dread of the Lumbwa. Head chief: Uhuri.

Subdivisions:—

Kadianga. Chief: Uhuri.
Kabodo—Magero.
Jimo—Mwana.
Kajembo—Atek.
Kandaria—Omono.
Kuguta—Sewe.

Kalachonyo.

A large tribe of Nilotic origin on the south side of Ugowe Bay. They stretch from the west of the Nyakach people to the west side of Uma or Oma Mountain. The head chief is Nyakiti.

Subdivisions:—

Kanyajok. Chief—Nyakiti.
Uma—Ugwan.
Nyaluo—Ngar.
Kanyiperi—Umolu.
Adueti—Nyangu, Odondi.
Yakandaiya—Ugalu, Oyugi.
Utienu—Ngare.
Kodera—Opiawili.
Unyango—Ugalu.
Akelu—Achieng.
Ojuach—Ogado.
Ukwainu—Kimuto.
Kabondo—Laiila.

[pp. 57-60 not processed]

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo FL4
Nandi FL13

CHAPTER VI.

B L N 192

Dictionary of the Language of Bantu Kavirondo, Nilotic Kavirondo and Nandi.

English.	*Lu-Wanga of Awa-Rimi group.*	*Nife or Tho-Luo.*	*Nandi.*
Able, to be	*kuoroku-nyala* ...	*anyalo*	*kamuchi*
Abolish, to	*ku-busia*	*ogōl*	*nemu*
Abound with, to ...	*itsuri*	*opong*	*kagonyi*
About, near	*ahambi*	*chiegini*	*legīt*
Above	*ikulu*	*malu*	*barak*
Abscess	*liwuri*	*būr*	*keabwa*
Abuse, to	*ku-nyeka*... ...	*aiyanyi*	*warimbun*
Accept, to	*ku-njameri* ...	*aiyie*	*kacham*
Ache, to	*ku-nduala* ...	*arama*	*omo*
Add, to (increase) ...	*ku-itusia*... ...	*uomedi*	*tes*
Adorn, to	*ku-isia*	*tiweri*	*kimwat*
Adultery	*utamba*	*yakuo*	*karuchor korget*
Advance money, to ...	*ku-iola*	*aholui*	*osillenin*
Afraid, to be	*ku-iri*	*uru*	*oiwe*
After (place)	*inyuma*	*chien*	*lēt*
After (time)	*zidzazindi* ...	*dieri*	*peviet ?*
Again	*khandi*	*kendo*	*koile*
Age	*umukhongo* ...	*ika*	*kaiet*
Air	*umiyeka*	*yamu*	*koristo*
All	*wosi* (people) ...	1 *giduto* ...	*tukul*
	viosi (things) ...	2 *waduto*	
		(No. 1 is used when referring to other people or to things; No. 2 where the speaker is included.)	
And	... ...	*gin*	*a*
Animal	*isolo*	*le*...	*tiondo*
Annoy, to	*ku-nyasi*	*ichando*	*kandamaya*
Answer, to	*-kalusi*	*odwoki*	*welchi*
Ants	*amache*, white ants.	*bie*, white ant ...	*toiek* or *kongnoick*, white ants.
	ulunawe, siafu or soldier ant.	*morino*, siafu.	*bileeh*, siafu or soldier ant.
	indukusi, small black.	*olang*, large black.	*songok*, black ants.
	tzindangunyi, large black.	*uchungulu*, small black.	

[pp. 57-60 not processed]

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo FL4
Nandi, FL13

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192

English.	*Lu-Wanga of Awa-Itisi group.*	*Nifa or Tho-Luo.*	*Nandi.*
Ape (baboon)	*liwungwi* ...	*bim*	*moset*
Approve, to	*njameri*	*aie*	*kacham*
Arm	*umukhono* ...	*lueta*	*eot*
Ardvark or ant bear ...	*iliaka*, pl. *amaka*	*muok*	*kutet*
Armpit	*ikwa*	*iotha*	*kulkulta*
Arrive, to	*-nzulire*	*atundo*	*kaiet*
Arrow	*omu-wano*, pl. *imi-wano.*	*sere*	*kortet*
Ashes	*likoshe*	*chilo*	*orek*
Ask, to...	*-rewa*	*apenjo*	*tebwa*
Assemble, to	*-solola*	*achoko*	*eyoom*
Assist, to	*-konya*	*konye*	*toretwa*
Attempt, to	*-tema*	*pōr*	*temwa*
Aunt	*senge*	*waya*	*kogo*
Awake, to	*-wuka*	*acheo*	*kangnet*
Axe	*gaiiwa*, pl. *tziaiiwa*	*le...*	*aiwet*
Back	*umukongho* ...	*diringnea* ...	*patet*
Bad	*i-fiwi*	*rach*	*ya*
Baboon	*nguchi* (*Ithako*, country).		
Bag	*iluloti*	*koro*	*lvilet*
Bait	*miombe*	*lopo*	*mestet*
Baking place	pl. *amaiika*, sing. *lika.*	*kendo*	*olimbama*
Bananas	*maremwa* ...	*labolo*	*makomyet*
Bare	*shipare*	*pōt-th*	*motinyegi*
Basket...	*shimweru* ...	*amiero*	*kitonget*
Bat	*liniinya*	*anyinya*	*reres*
Beads	pl. *ifiuma*, *iniuma* (single bead).	*tigo*	*soniek*
Beans	*tzingnori*, *amana-kanda.*	*gnor*	*mukenyik*
Bear, to bring forth ...	*-wula*	*onyōl*	*kakachutko*
Beard	*tzindefu*, *olulefu* (one hair).	*ier*	*tamnet*
Beat, to	*-khuya*	*ogoi*	*korbir*
Beautiful	*-lai*	*bēr*	*koraran*
Because	*funana*	*nangno*	*kemina*
Bed	*shitali*	*nilala*	*itōk*
Bee	*nzushi*	*kich*	*segemya*
Beehive	*umulinga* ...	*kumbi*	*bondet* (natural) or *mwinget* (artificial).
Before (in front) ...	*imberi*	*wie*	*tai*
Beg, to...	*ku-sawa*	*akwai*	*kasom*
Begin, to	*-ranjirira* ...	*okwongo*	*katai*
Beginning	*imberi*	*tiendi*	*nipatai*
Behind...	*inyuma*	*chien*	*lōt*
Believe, to	*-kwiama*	*eiye*	*kongen*

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo FL4
Nandi FL12

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192

English.	*Lu-Wanga of Awo-Rimi group.*	*Nyi or The-Luo.*	*Nandi.*
Belly	*iinda*	*ech*	*maiet*
Below	*asi*	*pen*	*ingwein*
Belt	*ulukoba*	*giriech*	*legatiet*
Between	*akari*	*dieri*	*kwen*
Bind, to	*-kuboha*	*tuech*	*karat*
Bird	*linuni*	*winyo*	*taretyet*
Birth	*umiwuri*	*kalinyoti*	*komonach*
Bitter	*shilulu*	*kech*	*muan*
Black	*shimali*	*rateng*	*tui*
Bladder	*liwaya*	*ole*	*tebkulet*
Blind	*umuwofu*	*otop*	*korat*
Blood	*amalasiri*	*remo*	*korotik*
Blossom	*shi-muli*, pl. *vi-muli.*	*bokr*	*tobukai*
Body	*umuviri*	*ringira*	*porsto*
Boil, to	*-kuyera*	*ienyo*	*kagukot*
Boil (noun)	*shifui*	*salu*	*undiriet*
Bone	*likumba*	*chogu*	*korwet*
Born, to be	*-iluiwa*	*unyoli*	*kagwi*
Bow	*uviingo*	*atüm*	*kwanget*
Boundary	*uluakho*	*tong*	*kwenut*
Bracelet (flat)	*linyonje* (of iron)	*sen*, of iron	*kuranet*
" (of beads)	*iponge*	"	"
Brains	*uvongo*	*oöongo*	*kundat*
Brass	*mubassa*	*mula*	*taiet*
Break, to	*-funa*	*muki*	*koiiri*
Breath	*umuya*	*iwo*	*komun*
Breathe, to	*yera*	"	*isinyi*
Breast	*shifu*	*kora*	*toget* or *takat*
Bridge	*umfungi*, *ulalo* (of rope).	*ulalo*	*etiet*
Bring, to	*-lera*	*kel*	*ibu*
Broad	*shi-wambafu*	*mbero*	*tewa*
Brother	*mwanefu*	*omera* or *exuwodu*	*kitubche*
Buffalo	*imbokho*	*joi*	*soiet*
Bug	*inuri*	*chwarini*	*solopchot*
Build, to	*-mbakha*	*gedo*	*tech*
Bull	*inurusi*	*thuon*	*kilibit*
Bullet	*ndolio*	*nisrugaru*	*koita*
Burn, to (set on fire)	*-kwaka*	*kutho mach*	*ilal, mat*
Burst, to	*-randuka*	*oiek*	*kayerar*
Bury, to	*-isvira*	*iki*	*tap*
Business	*indi* or *makuko*	*gumaga*	*yeter*
Bat	*chindochiwa*	*nilo*	*amne*
Batter	*mafuru*, *mabisi*	*mo*	*mwaitab chigo*
Butterfly	*makoyukuyu*	*oyuyo*	*tombururiet*
Buttocks	*amatakho*	*pieri*	*kwetiet*
Buy, to	*kula*	*niego*	*kul*
Calabash	*shinuka*	*puya*	*sotet*

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo FL4
Nandi FL13

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English.	*Lu-Wanga of Awa-Rimi group.*	*Nife or Tho-Luo.*	*Nandi.*
Calf	*inyana*	*myirve*	*moita*
Call, to	*-langa*	*lungi*	*kūr*
Camel	... ...	... ...	*tombēs*
Canoe	*iriaro*	*iye*	*mainget*
Cap	*chitero*	*kondo*	*chebkūlet*
Caravan	*luchendo*	*iwothi*	*chumbek*
Carry, to	*-chinga*	*ting*	*kagokwen*
Castrate, to	*-lata*	*royo*	*kagolem*
Castor oil	... ...	... ...	*lambelek*
Castor oil plant ...	*muuvono uono* ...	*odagwa*	*manyat*
Cat	*lisimba*	*ogwang*	*duecet*
Catch, to	*-tira*	*make*	*kanam*
Cattle-fold	*ikhonji*	*kēl*	*karaita*
Cave	*imbukha*	*idala*	*engabunet*
Chain	*linyola* (thin); *uuulunangi*(thick).	*tiani*	*sirimyat*
Charcoal	*amanda*	*mirini*	*newk*
Cheap	*omakusia, malai*...	*nidor*	*mabiche*
Cheat, to	*-ketie*	*wundi*	*kogen*
Chest (anatomical) ...	... ...	... ...	*takotet*
Chew, to	*-nyanya*	*nodi*	*kam*
Chicken	*shimenyui* ...	*mbulula*	*kibongok*
Chief	*mwami*	*ruath*	*mogoriet*
Child	*mwana*	*niathi*	*lakwet*
Circumcise, to... ...	*-shewa*	*janyangi*	*kiemratan*
Civet cat	... ...	*kuoro*	
Clap of thunder ...	*-ekupa*	*mōr*	*kengurum rokt a*
Clay	*ulieaha*	*chwolo*	*matatiet*
Cleave, to	*-rasia*	*karo*	*kēvet*
Cloth	*inanga*	*lao*	*angut*
Clothe one's self, to ...	*-ifwali*	*aruako*	*kilach*
Cloud	*lideri*	*irundu*	*poilak*
Club	*shikongo*	*ruga*	*rungut*
Cob of corn	*kisukori*	*opoko*	
Cock	*itaveu*	*thuōn*	*kibuoiret*
Concubine	... ...	... ...	
Collect, to	*-solesia*	*chokri*	*cyoom*
Colour	*kipula*	*kite*	*nimto*
Comb	... ...	*rugor*	
Come, to	*ku-reidza*... ...	*ohiro*	*konpo*
Companion	*omeidza*	*enjawadu* ...	*chicheh*
Complete	*-aweni*	*oromo*	*perege*
Concubine	... ...	... ...	
Consent, to	*-ajaneri*	*eiye*	*kachem*
Consider, to	*-biririsia*... ...	*apuro*	*kwēit*
Consult, to	*wir waasna* ...	*lom*	*ngolek*
Conversation	*akwendza* ...	*twak*	*kibirewi*
Cook	... ...	*jatedu*	*iyoiin*
Cook, to	*tecka*	*tedu*	*iyew*

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo FL4
Nandi FL13

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192

English.	*La-Wanga of Awa-Bimi group.*	*Nifi or The-Luo.*	*Nandi.*
Cooking pot	*inyungu*	*agulu*	*teret*
Corner	*ulusila*	*tenge*	*komosi*
Corpée	*umu/u*	*thano*	*musiot*
Cotton	... ...	*otit-th*	
Cough, to	*khokola*	*koholo*	*kalal*
Count, to	*-kuvala*	*kuan*	*iit*
Country	... ...	*penyi*	*bunik*
Cover, to	*funikha*	*tim*	*tüch*
Cow	*itwas*	*mathako*	*iwoget*
Coward	*ovuri*	*jaluro*	*nioger*
Crane (crested) ...	*liwangi*	*owang*	*kongonyondet*
Crawl, to	*mola*	*möl*	*iburburige*
Crocodile	*ikwena*	*unyiang*	*kuguiet*
Cross (a river), to ...	*-ambukha* ...	*itho*	*kosir*
Cross-ways	*tsingira*	*akukio*	*oret a barak*
Crow	*likoko*	*agäk*	*chabkokot*
Cry, to	*-lira*	*iewak*	*karer*
Cultivate, to	*-lhima*	*pär*	*imat*
Curse, to	*-nyika*	*okothano*	*tengek*
Custom	*kulera, aweni* ...	*kamano*	*ogoyin*
Cut, to	*kulakha*	*gnol*	*tel*
Dance, to	*-shina*	*tugo*	*kiereren*
Dance (n.)	*koshina*	*miel*	*tiendo*
Danger	*ritsanga*	*mwono*	*rumin*
Darkness	*shirima*	*chiki*	*kwemoi*
Dash, to	*-oma*	*wiro*	*mal*
Dawn	*obukwi* (5 a.m.) ...	*kugoen*	*koron*
Day	*inyango*	*udalo*	*petöt*
Deaf	*muvulamaruvi* ...	*udinire*	*mokwi*
Dear	*amatinyu*	*meda*	*uyui*
Death	*limunyariri* ...	*öl*	*kakwe*
Debt	*likoli*	*gwoi*	*pesendo*
Decrease, to	*khabukania* ...	*ogonyeri*	*kugongoret*
Defend, to	*-linda*	*orito*	*kanyi*
Delay, to	... ...	*udeku*	*kagotebi*
Depart, to	*-enda*	*uak*	*nyet*
Descend, to	*-kvika*	*lör*	*kosurule*
Destroy, to	*-onanya*	*ikotho*	*kendomai*
Devil	*misambwa* ...	*masira*	*masambonin*
Dew	*lima*	*tö*	*rewondet*
Diarrhœa	*nyalala*	*diso*	*kwiwi*
Die, to	*-fwa*	*tho*	*kame*
Dig, to	*-iswa*	*kunye*	*päl*
Directly	*ulano*	*gonyio*	*kakakoma*
Dirt	*amakuka*	*ingi*	*iya*
Disease	*ulumbi*	*ydno*	*mions*
Divide, to	*-kuva*	*poyo*	*kosiste*
Do, to	*-kola*	*tim*	*imit*
Dog	*imbwa*	*guok*	*sest*

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo FL4
Nandi FL13

B L N 192

English.	*Lu-Wangā of Awa-Rimi group.*	*Nife or The-Luo.*	*Nandi.*
Donkey	*sishiri*	*kanyina*	*sigiriet*
Door	*muliango*	*thuot*	*kuruket*
Draw water, to	*-ta amadzi*	*tuom pi*	*romu*
Dream, to	*-rora*	*aleko*	*korowatit*
Drink, to	*-nywa*	*matho*	*iye*
Drop, to	*-kwa* (I drop, *Nangwe*).	*potho*	*kabut*
Drown, to	*-fwa amadzi*	*nimu*	*kaibo pek*
Drum	*ingoma*	*bal*	*sukutit*
Drunk, to be	*-mera*	*mēr*	*kabogit*
Drunkard	*wakimeri*	*yamēr*	*bogiti*
Dry	*shi-umu, ah-omu*	*otuo*	*yamat*
Dry up, to	*-isinga*	*luok*	*kagoyam*
Duck	*liyoiyo*	*sopi*	*kogobeno*
Dull (man)	*umu-maiano*	*nienderok*	*periperi*
Dust	*lifu*	*kalausi*	*teritiet*
Dwell, to	*-ikala*	*beti*	*kotebi*
Each	*shi-lala*	*gikumo*	*ke*
Ear	*okorui*	*tit*	*itit*
Early	*muvusheri* (sunrise); *mawiwi* (dawn).	*chōt-th*	*kwichok*
Earth	*lirova* or *lilowa*	*buru*	*kwet*
Ease one's self, to	*-nia*	*pielo*	*kabe*
East	*ewukwe*	*wangicheng*	*olindoror*
Easy	*ishi - angu* (easy thing to carry); *ini - angu* (if work).	*iōt*	*sorchin*
Eat, to	*-lia*	*chiemu*	*kām*
Egg	*libuyu*	*tong*	*kwita*
Elbow	*ikumbo*	*ukumbo*	*korokiet*
Elder	*mukhofu*	*jaduung*	*poyot*
Elephant	*inzofu*	*liech*	*beliot*
Empty, to	*-tzukha*	*ōl*	*tarte*
Encamp, to	*-ula*	*chano*	*kagimin*
Enclosure	*sheanyi*	*chula*	*yabogot*
End	*namorui*	*tuung*	*kel*
Endure, to	*olera unca*	*loui*	
Enemy	*umusuku*	*musiyu*	*bunyot*
Enjoy, to	*-seka*	*omor*	*kucham*
Enlarge, to	*-tosa*	*medi*	*tes*
Enough, to be	*-yera*	*war*	*kabio*
Enter, to	*-ingira*	*donyi*	*kochut*
Entrails	*amala*	*dukchin*	*akutanek*
Equal	*viera*	*oromo*	*kereis*
Err, to	*-suviri*	*obai*	*kalel*
Evening	*ngolōwē*	*uthiambu*	*koiyumen*
Excrement	*amafi*	*chiet-th*	*piak*

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo FL4
Nandi FL13

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N
192

English.	*Lu-Wanga of Awa-Rimi group.*	*Nife or Tho-Luo.*	*Nandi.*
Extend, to (act)	*-lolesia*	*niise*	*iite*
Extinguish, to	*-zimia*	*negi*	*pakach*
Extol, to	*-chamiri*	*aiie*	*kararan*
Eye	*imoni*	*awang*	*konda*
Face	*mumoni*	*thür*	*tokoch*
Fall, to	*-kwa*	*potho*	*keabut*
Falsehood	*uwuwi*	*muriambo*	*igenu*
Famine	*inzala*	*kech*	*rubet*
Far	*aale*	*bör*	*lo*
Fasten, to	*-boha*	*tue*	*rät*
Fat (adj.)	*-nuru*	*ichue*	*wo*
Father	*baba*	*baba*	*bhabha* (child to his own father); *kwani* (another person).
Fatigued, to be	*-tora*	*öol*	*kachas*
Fear	*dieri*	*lüro*	*obwoti*
Fear, to	*-iri*	*uluro*	*oiwin*
Feather	*-liwa*	*ier*	*kororota*
Feed, to	*-liya*	*kwat-th*	*kaiagek*
Ferry	*lifuwukho*	*wat-th*	*kiaiek*
Few	*-tutu*	*kwan*	*nierin*
Field or plantation	*umuganda*	*pudtho*	*mbaret*
Fierce	*umu-lulu*	*bet-th*	*kimiet*
Fight, to	*-pana*	*luen*	*kabarige*
Fill, to	*-itisia*	*pung*	*konyi*
Filth	*nahavi*	*chilu*	*iya*
Finger	*oluala*	*kogune*	*moronet*
Finish, to	*-wa*	*tieki*	*kagopek*
Fire	*umuliro*	*mach*	*mät*
Firewood	*trikhui*	*ien*	*kwenek*
Fish	*inyeni*	*risch*	*ngiriot*
Fish-hook	*indoho*	*ulo*	
Fisherman	*umunavi*	*yalupo*	
Fist	*ifusi*	*athong*	*konduluch*
Flat	*ishipari*	*opure*	*kerike*
Flay, to	*-vakha*	*iang*	*iyën*
Flea	*olikingi*	*lör*	*ngoloilek*
Flee, to	*-irukha*	*ringo*	*labat*
Flesh	*inyama*	*iringho*	*pendo*
Flour	*obusie*	*mogo*	*busiek*
Flower	*indilandula*(Solanum); *ishimuri*.	*boke*	*asaiet*
Fly	*tsini*	*luangini*	*kaliang*
Fly, to	*-lukka*	*pör*	*toromben*
Foliage	*amasafu*	*lam*	*satiet*
Follow, to	*-londa*	*lue*	*kerop*
Food	*shi-riwa*(cooked); *imeri*(uncooked).	*chiemu*	*kiomiri*

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo FL4
Nandi FL13

B L N 192

English.	*Lu-Wanga of Awa-Rimi group.*	*Nife or Tho-Luo.*	*Nandi.*
Fool	*umaiano*	*fuo*	*beriberi*
Foot	*shirengi*	*tielo*	*kelteves*
Foot, sole of the	*liralo*	*itienda*	*kelto*
Forge, to	*-iranya*	*tēt-th*	*kitonyek*
Forest	*umitsiru*	*bungu*	*timto*
Forget, to	*-ivira*	*eruenyu*	*kautiek*
Forgive, to	*-leshe*	*wene*	*kale*
Fortune (good)	*mbonĭri*	*chienge*	*umunyak*
Fresh	*shi-bitsi*	*numu*	*tuon*
Friend	*umwidza*	*usiep*	*choruet*
Frighten, to	*risie*	*luoru*	*obwoti*
Frog	*lishere*	*ogwal*	*mororochet*
Fruit	*makuya*, *tzinduri* (different kinds.)	*kōt-thi*	*lamaiek*, *komolonik*, *mogoyek* (different kinds.)
Fry, to	*-siira*	*chiel*	*kinus*
Full	*-tzule*	*upong*	*kanyi*
Fun	*muwayo*	*tugo*	*kiureren*
Gate	*sheriwa*	*thō-ōt*	*kurget*
Gather, to	*-ngania*	*choki*	*iyoomu*
Generate, to	*-iwula*	*nyuōl*	*koyi*
Get, to	*-nyola*	*wuang*	*konyuru*
Ghee	*amafura*	*mo*	*mwaitab chigo*
Gift	*akurrere*	*omedo*	*kagibworgi*
Giraffe	*inzaya mirumba*	*abur*	*ngotio*
Girdle	*olukhowa*	*dendi-ech*	*legotiet*
Girl	*umukhana*	*mwia manyako*	*chebta*
Give, to	*-erisie*	*mie*	*kagoch*
Go, to	*-chenda*	*thio*	*kebe*
Go in, to	*-ingira*	*donji*	*kochut*
Go out, to	*-rula*	*uok*	*mongnu*
Goat	*imbusi* or *imburi*	*diel*	*aratet*
God	*eriuwa*	*chieng*	*barak*
Gonorrhœa	...	*arao*	
Good	*indai*	*olosere*	*kararan*
Goods	*ivindu*	*gikimoko*	*kariek*
Govern, to	*-inkisua*	*okauroth*	*mugoriot*
Grasp, to	*-tira*	*maki*	*num*
Grass	*ubunyasi*	*lum*	*sunwek*
Gratuitously	*utsua*	*nono*	*puch*
Grave	*inghani*	*liel*	*kebinet*
Graze cattle, to	*-waya*	*kwat-th*	*kiogi*
Great	*-kali*	*duong*	*wo*
Green	...	*kite*	*nyalel*
Grind, to	*-sia*	*erego*	*kingnoi*
Ground	*lilowa*	*chuotho*	*ngungunyek*
Ground-nuts	*imbande*, pl. *tsimbande*.	*kālēne or imbandi*	*bande* (borrowed).
Gruel	*uvisera*	*ninka*	*musarek*

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo FL14
Nandi FL13

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N
192

English.	*Lu-Wanga* of *Awa-Rimi* group.	*Nife* or *Tho-Luo.*	*Nandi.*
Guard, to	*-linda*	*urit*	*korip*
Guide	*umwimira ; um-wimise.*	*jatelo*	*ngetoret*
Guinea-fowl	*lik-hanga* ...	*awendo*	*terekekyat*
Gums (of teeth) ...	*lisinine*	*nier*	*pendop kelek*
Gun	*mirondo*	*bunde*	*mat*
Hair	*lisui*	*ier*	*sumek*
Halt (rest), to... ...	*-lūkha*	*iweyo*	*komunyi*
Hammer	*inyundo*	*dūl*	*kungit*
Hand	*mukhono*	*ching*	*coot*
Handkerchief	*shirawi* or *litasi* ...	*rapala*	
Handle (of knife, etc.)	*shirungu* ...	*odupala*	*kungit ab rotwet*
Hard	*shetinyu*	*tēk*	*oi*
Haste	*yukhasia* or *muno*	*ureto*	*soriki*
Hat	*ikofia* or *shiteru* ...	*kondo*	*tibkulet*
He or she	*iye*	*en*	*inyo*
Head	*omurui*	*wich*	*metit*
Health...	*umuwiri*	*ukane*	*ya?*
Heap	*inzukha*	*pith-th*	*achāng*
Hear, to	*-lira*	*winji*	*kagas*
Heart	*umwoyo*	*adundu*	*mukelelto*
Heaven	... ...	*tipulo*	*poilek*
Heavy	*shi-sēro, umu-sēro*	*pek*	*nigis*
Heel	*kisisoro*	*ufuin*	*tiktingto*
Heifer	*imosi*	*bong*	*rorta*
Help, to	*-konya*	*konye*	*nomor*
Hen	*shitakho*	*sui*	*subendo*
Herb	*tsisaka*	*alot-th*	*ngwiek*
Herd	*liitso*	*kwet-th*	*okwet*
Herdsman	*umwesi*	*ya kwatth* ...	*kiogindet*
Here	*ano*	*ka*	*yuto*
Hide, to	*-fisa*	*pandi*	*kaowin*
High	*-rambi*	*bor*	*kwi*
Hill	*shikulu*	*gōt*	*tulwet*
Hippopotamus ...	*ifuo*	*rao*	*makasta*
Hit, to...	*-kuya*	*go*	*pir*
Hoe	*imbakho*	*kwer*	*mugombet*
Hold, to	*-tira*	*maki*	*kanum*
Hole	*owino*	*būr*	*keringet*
Honey	*owushi*	*kich*	*komiat*
How many	*fi-nga, wa-nga*[1] ...	*adi*	*ata*[2]
House	*inzu*	*ot*...	*kōt*
How often	*khanga*	*nyadidi*	*kesaktai*
Hump (of cow) ...	*lirumba*	*kuom*	*ukta*
Hunger	*inzala*	*kech*	*rubet*

[1] *fi-nga*, how many, referring to *things*.
wa-nga, how many, referring to people.

[2] *Koretia*, How many arrows; *Pikata* or *Tiabicha*, How many men; *Eoot ata*, How many hands.

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo FL4
Nandi FL13

B L N 192

English.	*Lu-Wanga of Awa-Rimi group.*	*Nife or Tho-Luo.*	*Nandi.*
Hunt, to	*-iima*	*duar*	*logot*
Hurt, to	*-luma*	*oinyoa*	*kasūs*
Husband	*mwatsowe*... ...	*nichuo*	*murenyet*
Husk	*likhowa*	*upoko*	*giririet*
Hut	*akatsu*	*kiru*	*keriet*
Hyæna...	*ifisi*	*ndiek*	*kimagetyet*
I alone, by myself ...	*mlala* or *wenyeni*	*ankenda*	*anegitio*
Idle	*umurengu* ...	*nyāp*	*choririn*
If	*iri*	*ka*	
Ignorant (adj.) ...	*maiano*	*ufuo*	*beriberi*
Ill, to be	*-lwala*	*utheru*	*minyoni*
In	*munzu, mukari* ...	*ie*...	*orit*
In the middle of ...	*akare*	*diere*	*kuen*
Increase	*shi-tonyiri* ...	*ohingo*	*tenoa*
India-rubber	... ...	... ...	
Indian corn	*matumo*	*oduma*	*matwarindet*
Insect	*ifukhu*	*kunendeng* ...	*niendinek*
Instantly	*ulano vuri* ...	*yadi chiel* ...	*ngolenito*
Insult, to	*-nyeka*	*yanya*	*usinilat*
Intellect	*mchesi*	*rieko*	*ngaum*
Inter, to	*-iavira*	*iiki*	*kitupe*
Iron	*e-shivia*, pl. *e-vivia*	*niinyo*	*korenet*
Island	*lichinga*	*kūt*	*kwengwenut*
Itch	*amakakha* ...	*gonyo*	*koichek*
Ivory	*oluika*	*lakiliech*	*keldet*
Jackal	*liwe*	*buwe*	*lelwot*
Jar (water)	*isiongo*	*dapi*	*tereta-pek*
Jaw	*tsisea*	*lēm*	*tamnet*
Jealousy	*imbalekha* ...	*ukuginjeri* ...	*lomindet*
Join, to	*unga*	*tudi*	*kiuche*
Journey	*ulikendo*	*uot-th*	*kivendi*
Joy	*ukuchama* ...	*mōr*	*kagabio*
Judge	*mwirwadzi* ...	... ...	...
Judgment	*owwirwatzi* ...	*uthiali*	*kiriworget*
Jump, to	*-iira*	*dum*	*torombon*
Key	*shi-kala*	*radedi*	*etiach*
Kick, to	*-sena*; *luwas*(foot)[1]	*gwe*	*itiar*
Kidney	*ifukho*	*ubo*	*soromat*
Kill, to	*-ira*	*nege*	*par*
Kill (for food), to ...	*-kulakha*... ...	*gnol*	*til*
Kindle, to	*-wasa*	*kutho*	*lal*
Kiss, to	... ...	... ...	*chuchun*
Kitchen	*amaika*	*kendo*	*kaiboma*
Kite	*likungu*	*utenga*	*chebongwet*
Knee	*lisikamo*	*chong*	*kutundo*
Kneel, to	*-masikama* ...	*gochong*	*kutwin*
Knife	*imbalo*	*pala*	*votwet*

[1] *Sena* is the verb, but it is usually used in conjunction with *luwas*, which is a word meaning foot.

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo FL4
Vandi FL13

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192

English.	*Lu-Wanga of Awa-Rimi group.*	*Nife or Tho-Luo.*	*Nandi.*
Knot	*lifundokho*	*dual*	*rät*
Know, to	*-manya*	*ngneo*	*onget*
Ladder	*shirandalo*	*akagi*	*olonyi*
Lake	*lienga*	*yao*	*nianjet*
Lamb	*shimeme*	*yeim*	*arawet mengich*
Language	*lusungu*	*koei*	
Late, to be		*wiowil*	*koiekyo*
Laugh, to	*-sekha*	*nyero*	*kavori*
Lay eggs, to	*-rera*	*toko*	*koyi*
Lazy	*umurengu, -umutufu.*	*nyap*	*choriren*
Lead	*indolio*	*nyarigara*	*koita*
Leader	*umwiratzi*	*tuonuge*	*korom*
Leaf	*lieafu*	*yat-th*	*sokondet*
Leak, to	*-ronya*	*chuer*	*bunibek*
Lean, to be	*-ngha*	*uōl*	*kasaget*
Leather	*ikisero*	*pien*	*mwito*
Leave, to (go out)	*-rula*	*uok*	*mande*
Left hand	*umukata, umukhono mukassi.*	*koracham*	*katam*
Leg	*shirengi*	*ugwandi*	*kielto*
Leopard	*ingwi*	*kwoch*	*yablanket*
Lessen, to	*-kakbana*	*war*	*ingiru*
Letter			
Liar	*umuwei*	*muriambo*	*kĕnu*
Licentious	*ewanga wakassi, -umulamba*		*kibroteo*
Lick, to	*-khomba*	*nang*	*mel*
Lid	*olicho*	*latūm*	*ker*
Lift, to	*-chinga*	*ling*	*sut*
Lightning	*ikhepa*	*umil*	*ilat*
Lights (of animal)	*amadsukku*	*kirini*	*puondet*
Limit	*olualkho*	*kieo*	*rorobat*
Linger, to	*-chinda*	*udeko*	*ketibiken*
Lion	*linani*	*subur*	*nyetundo*
Lizard	*likhokome* (large); *liviakala* (small).	*ogwe*	*cherengisiet*
Lip	*umunsca*	*dendi*	*kotit*
Load	*umuzigo*	*wich*	*loilet*
Locust	*iriga*, pl. *tziriga*	*dedi*	*cheringindet*
Log	*lichenga*	*kiziki*	*subenet*
Loins	*mukhongo*	*nungo*	*suwet*
Long	*murambi*	*bor*	*koi*
Loose, to	*-wolula*	*goin*	*itiach*
Loss	*tzimbi*	*pinya chama*	*kabet*
Louse	*inda*	*niugo*	*sirek*
Love, to	*-chama*	*ahero*	*achomin*
Luck	*lukuyanziti*	*chieng*	*koeich*
Lungs	*amadsukku*	*kirini*	*puondet*

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo FL4
Nandi FL13

B L N 192

English.	*Lu-Wanga* of *Awa-Rimi* group.	*Nife* or *Tho-Lyo.*	*Nandi.*
Mad	*amalalu*	*neko*	*kibteleliet*
Maggot	*inyendi*	*kudini*	*niendin*
Magic	*amaloko*	*juok*	*ponin*
Make, to	*-kola*	*tim*	*aite*
Man	*umundu*	*thano*	*chito* or *chi*
Manner	*shirewe*	*gipi*	*kerike*
Many	*amangi* and *awangi*	*ngnen*	*chang*
Mark	*liwala*	*kīte*	*peroot*
Market	*shiiro*	*siro*	*siro*
Marriage	*owcha*	*mihaha*	*kemoot*
Married, to be	*kwewa*	*onyome*	*ketunis*
Marrow	*owutunduri*	*onthuntho*	*mwaitabkawet*
Marry, to	*-kua*	*niumbo*	*ketunis*
Mat (sleeping)	*lisero* (a hide, sleep on hides).	*thīn*	use *mwito* (a hide)
Matter (pus)	*amafira*	*tutu*	*perutek*
Measure, to	*-chera*	*pōr*	*ker*
Me	*esiye*	*an*	*ane*
Meat	*inyama*	*ringho*	*pendo*
Medicine	*umsala*	*yat-th*	*ketik*
Medicine man	*mfumo*	*yatiet-th*	
Middle	*akari*	*diere*	*kwen*
Midwife	*umwiwusia*	*yacholo*	*toretindet*
Monkey	*lishen*	*ongner*	*tisiet* (*kima*) *kereret* (*tumbili*)
Milk	*maweri*	*chak*	*chigo*
Milk, to	*-shera*	*nictho*	*ke*
Millet	*amaweri*	*bēl*	*musongek*
Miscarry, to	*-ruludza*	*okethore*	*kakerup*
Mist	*linanongwe*	*lōch*	*kiburienget*
Mistake	*liwi*	*bai*	*kachilil*
Molest, to	*-nyasia*	*chandure*	*kenyelila*
Month	*umwezi*	*dui*	*arawet*
Moon	*umwezi*	*dui*	*arawet*
Morning	*msuri*	*ukinyi*	*korun*
Morrow, to-, day after	*mutsuri*, *mutsuri undi.*	*kīn*, *urui*	*mutai*, *kwain*
Mosquito	*isūno*	*suna*	
Moth	*likuyukuyu*	*aininya*	*tababurict*
Mother	*mama*	*mama*	*eyu*
Mound	*litulo*	*pūt-th*	*tulwet*
Mountain	*shikulu*	*got*	*tulwenyo*
Mouth	*umunwa*	*thok*	*kotet*
Move, to	*-sitia*	*sudi*	*nakte*
Mud	*litoi*	*chudtho*	*natatia*
Mucus (mouth)	*amare*	*olao*	*ulek*
Murder, to	*-wira*	*negi*	*kabar*
My	*ishanje* or *wanje*		
Nail, finger	*litera*	*kugono*	sing. *siet*, pl. *siok*

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Basuta Kavirondo FL4
Nandi FL13

B
L
N
192

English.	Lu-Wanga of Awa-Rimi group.	Nilo or Tho-Luo.	Nandi.
Naked	*wutsua*	*duk*	*mutinyegi*
Name	*elira*	*niing*	*kainet*
Nape of neck	*amakhano* ...	*tōk*	*kimutit*
Narrow	*-nyereri*	*pōl*	*tenden*
Navel	*lik-hofi*	*injokha*	*ketowet*
Neck	*likhosi*	*gnoot*	*katit*
Near	*-kambi*	*chegini*	*legit*
Needle	*olikera*	*reu*	*katet*
Neighbour	*umuchesa* ...	*engawadwa* ...	*choroniet*
Nest	*shitso*	*sugul*	*kortab taretyet* (bird)
Net	*luero*	*useru*	
New	*shi-ia*	*nien*	*lel*
News	*amasungo, amakuho.*	*wach*	*kagas*
Night	*mushiro*	*utieno*	*kemboi*
Nipple	*inuniro*	*thuno*	*kinet*
No	*taoi*	*oyo*	*achicha*
Noise	*olukku*	*koko*	*kimwe*
Nonsense	*umaiano*	*oja*	*chokworgin*
Noon	*mishiteri*	*othiambo*	*bēt*
Noose	*lifundukho* ...	*aruwetu*	*ūch*
North	... ...	*ugwe* (not a real name).	*murōt*
Nose	*amolo*	*oom*	*seroot*
Nostril	*lisula sulwi* ...	*ie*	*tungwek*
Not	*taoi*	... ...	*maine*
Not yet	*ashiri*	*podi*	*toma*
Nourish, to	*kakula*	*kwat-th*	*iage*
Now	*wulano*	*gonye*	*rani*
Number	*okwwala*	*kwan*	*ata*
Nurse, to (a child) ...	*lera*	*dot-th*	*kikisini*
Oath	*shilulu*	*uka* or *kwiri* ...	*petataien*
Observe, to	*-linga*	*gni*	*iroh*
Occupation	*emirimo* or *zinji*	*waga*	*kimiet*
Often	*atutu*	*ngnen*	*knakte*
Oil	*mafuta* (ghee); *zinuzu* (semsem).	*duolo*	*muwita*
Old	*shikhofu* or *inkhofu, umkhofu.*	*chōn*	*kuoiet*
Old age	*ukhofu*	*utegino*	*poyo*
On	*ekulu*	*polō*	*barak*
Once	*lulala*	*nyadi chiel* ...	*achogu*
Open	*i-wutsua*	*fono*	*magerat*
Open, to	*wolula*	*xm*	*itiack*
Opportunity	... ...	*aiōt*	*para*
Out	*luzuyi* or *uluku* ...	*wolo*	*sang*
Overcome, to	*-ula*	*okingo*	*katemenen*
Overturn, to	*-kalukusia* ...	*loki*	*iweck*

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo FL4
Nandi FL13

B
H
192

English.	*Lu-Wanga of Awa-Rimi group.*	*Nife or The-Luo.*	*Nandi.*
Owe, to	*-wanza*	*aholo*	*piisindo*
Ox	*chei*	*bōch*	*eito*
Pad, grass, for the head	*ingara*	*tach*	*ngatiet*
Paddle(n)	*ingasi*	*raiiwe*	
Pain, to	*-luma*	*ohinya*	*kasus*
Paint	*ipala*	*kite*	*ngariet*
Palm of hand	*shikalawo* ...	*sigalo*	*rubaito*
Pardon, to	*-leshiri*	*wene*	*mwaete*
Parrot			
Partridge	*shikuku*	*akuru*	*taiwet*
Pass, to	*-wira*	*kathi*	*koeirto*
Path	*injira*	*iyo*	*oret*
Patient, to be	*-ikhala*	*par*	*mwite*
Pay, to...	*-runga*	*chul*	*itiokwa*
Peace	*miaiano*	*guok*	*tilyet*
Peel	*likhowa*	*opoko*	*giririot*
Pepper (chillies) ...	*amalali*	*rori*	
Perhaps	*ifwano*	*meta*	*iyo*
Perspiration	*oluya*	*luya*	*kawotek*
Pig	*imbidzi*	*mbithi*	*toret*
Pigeon	*liusi*	*akuru*	*tibtuget*
Pillar	*isiro*	*niro*	*lumewek*
Pillow	*ishodza*	*tach*	*meto*
Pimple...	*tsinondawalai* ...	*kwonyo*	*kwaichek*
Pinch, to	*-linya*	*be*	*mogot*
Pipe, tobacco	*olukata,* (stem); *kwēs,* (bowl).	*kwesi*	*teretabtumotet* tobacco
Pit	*owino*	*bār*	*kiringet*
Place	*ahandu*	*kamoro*	*ieto*
Place, to	*-whika*	*kan*	*kugonor*
Plait, to	*-wassa*	*dual*	*yaite*
Plant, to	*-rāka*	*pedthi*	*kol*
Plantain	*liremwa*	*rabolo*	*mokomek*
Plaster, to	*-oma*	*mōn*	*mal*
Plate	*shitera*	*ohodtha*	*kezeret* (of skin)
Play, to	*-shina*	*tugo*	*kurareni*
Plenty	*vialala*	*gnēn*	*niatat*
Pluck feather, to ...	*-manya*	*lōin*	*pūt*
Plug up, to	*-kwikala*... ...	*dīn*	*kēr*
Plunder, to	*-nula*	*yaki*	*karebi*
Point	*umunwa* ...	*thogi*	*gnatēp*
Poison	*ufira*	*ufira*	
Pole for punting ...	*umwanuko* ...	*moho*	
Pool	*likenga*	*dago*	*otebwot*
Poor	*umanani*... ...	*thier*	*pananet*
Porcupine	*isekesa*	*chiu*	*sabitiat*
Porridge	*owusuma*... ...	*kuōn*	*kimiet*
Porter	*umuchingi* ...	*yāting*	*etwagek*
Possessions	*miando*	*gikimoko*... ...	*mogoriot*

English.	*Lu-Wanga of Awa-Bini group.*	*Bifo or The-Luo.*	*Nandi.*
Potato (sweet) ...	*liboni* ...	*rubon* ...	*robonek*
Pound, to ...	*-suuka* ...	*sungi* ...	*tui*
Pour out, to ...	*-tuka* ...	*ol* ...	*rong*
Poverty ...	*umamasi* ...	*tier* ...	*pananet*
Powder, gun ...	*unufwa* ...	...	
Praise	*amalasi* ...	...	
Praise, to ...	*-chema* ...	*aiye* ...	*mie*
Pray, to ...	*-omba* ...	*kwayo* ...	*kuna*
Precede, to ...	*-isiira* ...	*talo* ...	*ondoi*
Pregnant, to be ...	*asiiri* ...	*yuch* ...	*prōt*
Present ...	*akubitawa* ...	*medi* ...	*yukte*
Press, to ...	*-onta* ...	*sudi* ...	*nagte*
Press out, to ...	*tinya* ...	*be* ...	*chil*
Prison	*kerumbindo* ...	*dual* ...	
Privy	*mwandanyo* ...	*woko* ...	*kiringet tabiak*
Prohibit, to ...	*-kania* ...	*sinde* ...	*yēlē*
Pull, to ...	*-kwesa* ...	*iwa* ...	*ichut*
Pull out, to ...	*-kula* ...	*piagi* ...	*gnuzu*
Pure	*-lai* ...	*lar* ...	*karara*
Pursue, to ...	*-mulonda* ...	*ithi* ...	*irup*
Push, to ...	*-sindikha* ...	*thir* ...	*torte*
Put, to ...	*-rama* ...	*kat-thi* ...	*intē*
Put down, to ...	*-rula* ...	*ie* ...	*itui*
Python ...	*iwuka* ...	*nielino* ...	*indaret*
Quake, to ...	*renga* ...	*kirisi* ...	*kubotoni*
Quarrel ...	*imiero* ...	*thao* ...	*kibortus*
Quarrel, to ...	*-solana* ...	*uthao* ...	*kinerekini*
Quench, to ...	*-zimia* ...	*nege* ...	*bagach*
Quick	*mumo* ...	*pio* ...	*soriki*
Rain	*iwula* ...	*kōt-th* ...	*robta*
Rain, to ...	*-kwa* ...	*kat-th chue* ...	*korowon*
Rainbow ...	*elicheka* ...	*ofudu* ...	*kwowultet*
Rain maker ...	*mochimba* ...	*yakot-th* ...	
Raise, to ...	*-chinga* ...	*ting* ...	*sūt*
Ransom, to ...	*-nunulula* ...	*wer* ...	*itiogo*
Rat	*imbwa* ...	*iyoyo* ...	*muriat*
Raw	*imbisi* ...	*nenu* ...	*tuon*
Razor	*ulumwa* ...	*murich* ...	*rotwetamet*
Reach, to ...	*-ula* ...	*tundu* ...	*kuiet*
Ready, to be ...	*-irangala* ...	*oruma* ...	*kurogo*
Reap, to ...	*-chwa* ...	*kayo* ...	*ka*
Reason (cause) ...	*ukufwanwa* ...	*nangno* ...	*imne*
Receive, to ...	*-pochera* ...	*kongi* ...	*nam*
Recollect, to ...	*-itulira* ...	*par* ...	*oiti*
Red	*inzhalanyo* ...	*kuar* ...	*biriri*
Reed	*likuta* ...	*ulundu* ...	*kirondet*
Refuse, to ...	*-kana* ...	*sinde* ...	*kogonia*
Regret, to ...	*-wira* ...	*asin* ...	*kubonan*
Regular ...	*wiikhana* ...	*ori* ...	*oiechin*

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo FL4
Nandi FL13

B L N 192

English.	*Lu-Wanga* of *Awa-Rimi* group.	*Nife* or *Tho-Luo.*	*Nandi.*
Relations	*awefu*	*joa*	*tilionutik*
Reply	*kalusia*	*duoki*	*walte*
Reply, to	use *kalusia*, to return.	*ie*...	*walu*
Rest, to	*lūkha*	*iwe*	*kemun*
Return, to (pass.) ...	*kalūkha*	*duogi*	*waige*
Return, to (act.) ...	*-kalusia*	*duoki*	*iuceh*
Rhinoceros	*kiweo*	*umuga*	*kibsiriket*
Rice	... ...	... ...	
Riches	*miando*	*mwando*	*mogoriot*
Right (hand), adj. ...	*mukhonomsaza* ...	*korochwich* ...	*eoot tabtai* or *tai*
Righteousness... ...	*ishina*	*chienye*	
Ring	*ingila*	*tere*	*chebkildet*
Ripen, to	*-iri*	*ochiek*	*karur*
Rise, used of the sun ...	*muwukwi* ...	*owōk*	*kavaiech*
River	*umwalo*	*kulo*	*ainet*
Road	*injira*	*iyo*	*oret*
Roast, to	*isiira*	*thol*	*kisus*
Rob, to	*-iwa*	*kuo*	*kachor*
Rock	*lichina*	*kidi*	*koita*
Roof	*shirama*	*tado*	*kesiogūt*
Room	*kisika*	*lach*	*njor*
Rope	*umukoye*... ...	*tōl*	*anwet*
Rot, to...	*-kuwa*	*ukwōk*	*kasamiset*
Round	... ...	*apūm*	*meimi*
Row	... ...	*dire*	*oret*
Row (noise)	*ulukhu*	*koko*	*bolot*
Rub, to	*-ulukunya* ...	*pa*	*tinding*
Rule, to	*-ingisua*	*okao*	*kakiu*
Run, to	*-irukha*	*ngweeh*	*labat*
Rust	*tzinderiwende* ...	*wenyalo*	*simdo*
Sacrifice	*umisangu* ...	*musango*	*kirwoorchige*
Safe	*ifi-lai*	*nono*	*chomege*
Saliva	*amarē*	*ulao*	*ulek*
Salt	*umunyu*	*kado*	*munyek*
Salutation	*murembe* and *yoga*	*ukwe* (used by men); *amosi* (by women).	
Salute, to	*-shesia*	*ohombo*	*torokte*
Sand	*umieshi*	*lo*...	*ungwunyek*
Sandals	*shilaru*, pl. *vilaru*	*owoche*	sing., *kweōt*; pl. *kweonek*
Satan	*awafwa*	*masira*	*musambwan*
Satisfied, to be ...	*-ikura*	*iyengo*	*kobie*
Savage (n.)	... ...	*gēr*	*punyondet*
Say, to	*-sunga*	*wach*	*ongololi*
Scissors	... ...	... ...	
Scorpion	*ishikoshakosha* ...	*rahi*	*melimeli*
Scratch, to (softly) ...	*-seka*	*gwonyerok* ...	*ingwarige*

B
L
N
192

English.	*Lu-Wanga of Awa-Rimi group.*	*Nifa or The-Luo.*	*Nandi.*
Scum	*lifiro*	*iyenyo*	*pukandet*
Sea	*inganza*	*nām*	*nianjet* (Nyanza)
Search, to	*-enya*	*duar*	*onai*
Season	*ulano*	*kare*	*kwen*
See, to	*-linga*	*inē*	*aro*
Seed	*imwo*	*kothi*	*kesuuek*
Seek, to	*-enya*	*duar*	*onai*
Seize, to	*-otira*	*maki*	*nām*
Select, to	*-lowola*	*ier*	*kwe*
Send, to (man on business).	*-ruma*	*ūr*	*koiokte*
Send, to (a thing)	*-ira*	*ler*	*ipchi*
Servant	*umurumwa*	*yaote*	*poyisi*
Serve, to	*-rumlkha*	*tich*	*poyisiet*
Set, to (of sun)	*-ukwa*	*uyuso*	*kwimen*
Set, to	*wikha*	...	*konor*
Sew, to	*-naba*	*tuang*	*ndp*
Shadow	*shinekha*	*tipulo*	*uruet*
Shame	*tisoni*	*ukiluor* or *kodi*	*konyit*
Sharp	*ishimlno*	*bit-th*	*natep*
Sharpen, to	*-iakula*	*piak*	*ilioch*
Shave, to	*weka*	*liedo*	*nemu*
Sheath	*olula*	*odipala*	*choget*
Shed	*lirumbi*	*kiru*	*kiriet*
Sheep	*likondi*	*rombo*	*kegirict*
Shell	*likongolo*	*omonyu*	*kimuruwaget*
Shiver, to	*-renga*	*kirisi*	*kaboton*
Shoot, to (an arrow)	*-lasso*	*chiel*	*muuk*
Short	*shi-u bikiti, umwibikiti.*	*chiek*	*muuch*
Shoulder	*ewekha*	*gōk*	*tikīcist*
Show, to	*-manyisia*	*niis*	*porībi*
Shut, to	*woha*	*tue*	*ker*
Sick, to be	*lwala*	*otuo*	*omioni*
Sick man	*mulwali*	*yatuo*	*mioni*
Sickness	*ubulwali*	*yamo*	*boroto*
Side	*ewileka*	*kōn*	*komosi*
Side (of body)	*nalu wafu*	*nyadi*	*koroswak*
Sign	*lisala*	*kosi*	*kakibel*
Silent, to be	*-lera*	*leng*	*sis*
Simpleton	*umaiano*	*janomo*	*beriberi*
Sin	*eshisikesa*	*uon*	*mongo*
Since	...	*niaka*	*yuginya*
Sing, to	*imbha*	*wer*	*kitieni*
Sister	(my sister) *mwana wafu* or *mbeta.*	*nyamera*	*kitubchi*
Sister-in-law	*mulamu*	*iura*	*pamuru*
Sit, to	*ikala*	*bedipeng*	*tebingwin*
Skin	*lisero*	*pien*	*ngoriet*

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo FL4
Wandi FL13

B
L
N
192

English.	*Lu-Wanga* of *Awa-Rimi* group.	*Nife* or *The-Luo.*	*Wandi.*
Skin, to	*-waka*	*piang*	*ieng*
Sky	*likulu*	*polo*	*poiliat*
Slave	*musumba* ...	*musumba* ...	*watwaget*
Sleep	*tsindolo*	*aiyūl*	*ruondo*
Sleep, to	*khono*	*nindo*	*kōru*
Sleeping-place... ...	*awuliri*	*tielo*	*itogut*
Sling	*tsingarangarani* ...	*urujiri*	
Slip, to...	*-erera*	*iwer*	*chabai*
Slowly	*kahala*	*mōs*	*umudio*
Small	*-tutu*	*tin*	*minin*
Small-pox	*inundu*	*nundu*	*konjur*
Smart, to	*-iyaka*	*liet-th*	*kzutut*
Smell, to	*-unya*	*nwoi*	*samēs*
Smile	*litzekho*	*nyero*	*loriondet*
Smoke	*umosi*	*iro*	*ieto*
Smoke (tobacco), to ...	*-nywa*	*mathi ndaba* ...	*kūl tumotet*
Smooth	*shi-torērs* ...	*pōt-th*	*chabai*
Snail	*likumunyu* ...	*aieng*	*murwaget*
Snake	*inzokha*	*tuol*	*erenet*
Snare, to	*-reka*	*chiki*	*tech*
Soap			
Soft	*torere*	*yum*	*chevai*
Soil	*lirowa* or *lilowa*...	*lo...*	*umunyek*
Soldier...	*msoliri*	*yawo*	*murenet*
Sole (of foot)	*liralo*	*pau*	*kel teves*
Son	*msiani*	*woda*	*lakwet* (general); *werinyu* (own son).
Son-in-law	*nakufiala* ...	*siwoda*	*sandet*
Song	*olimbo*	*wer*	*kotieni*
Sorcerer	*muloai*	*yajuok*	*ponindet*
Sore	*likonso*	*athole*	*moet*
Sorry, to be	*-alubiri*	*okechu*	*kancreek*
Soul	*umoyo*	*duondi*	*mugutildo*
Sound	*ulukku*	*koko*	*pulotet*
Sour	*lulu*	*gēr*	*ngoanin*
South	*ukwi*	*wo*	*lobore?* or *murot*
Sow, to	*-laka*	*komo*	*kiletoi*
Speak, to	*-sunga*	*waeh*	*gnalal*
Spear	*lifumo*	*tong*	*gnotet*
Spider	*ulululubi*	*mbui*	*kiberoktet*
Spill, to	*-tsukha*	*ōl*	*tarate*
Spirit	*shehembekho* ...	*musango*	
Spit, to	*-fudza*	*gnōl*	*gnutete*
Spittle	*amare*	*olao*	*ulek*
Split, to	*-alasia*	*bar*	*pet*
Spoil, to	*ononi*	*ket-thi*	*kenyem*
Spoon	*umwiko* or *lunoko*	*ulutku*	*nuganget*
Spotted	*makondo*... ...	*radier*	*sinorimor*

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo 124
Uasdi FL13

B
L
N
192

English.	*Lu-Wanga of Awa-Rimi group.*	*Nife or Tho-Luo.*	*Nandi.*
Spring	*iroso*	*ubeto*	*iwoget*
Squeeze, to	*-tinya*	*be*	*chel*
Staff	*indaoushi* ...	*mudunga* ...	*kirukto*
Stand, to	*-ema*	*chung*	*tonun*
Star	(morning star) *isului; liningin-ingini.*	*sulwi*	*kecheik*
Start, to (on caravan)...	*-samūla*	*uot-th*	*kawe*
Starve, to	*-fire nzala* ...	*kech*	*ame rubet*
Steal, to	*-iwa*	*kuo*	*kachor*
Stem (of tree)	*ekisina*	*kombe*	*kel*
Step-father	*baba*	*owadu guhuru* ...	*baba*
Stick	*indaoushi* ...	*lot-th*	*kirukto*
Stone	*lichina*	*kidi*	*koita*
Stool	*kisula*	*kōm*	*necheret*
Stoop, to	*-inama*	*lungiri*	*nuruke*
Stop, to (act)	*-ekalira*	*geng*	*rongwo*
Story	*tzingano*	*maneni*	*tangoch*
Straighten, to	*-lolosia*	*rie*	*iite*
Stranger	*mucheni*	*uendo*	*toondet*
Strength	*amani*	*teko*	*ui*
Strike, to	*kuya*	*chuo*	*pir*
String, to	*runga*	*urō*	*iwai*
Strive with, to... ...	*-ingana*	*pimerok*	*katemenen*
Suck, to	*-nuna*	*nodtho*	*kūl*
Suffice, to	*-wera*	*nyalo*	*keroginin*
Sugar cane	*mingonye* ...	*niang*	
Sun	*muvaso*	*chieng*	*asisto*
Sunset	*likwiri*	*euso*	*kaimen*
Surprise, to	*wukha*	*aparo*	*koileti*
Surround, to	*-wotokhana* ...	*lori*	*oloku*
Sweep, to	*-eya*	*iwe*	*iwūch*
Sweet	*vi-lai*	*mit*	*anyin*
Sweetheart	*umutia wanji* ...	*akero*	*langatenyo*
Sweet potato	*liboni*	*rabon*	*mabonik*
Swell, to	*-fimba*	*kuōt*	*kiabwa*
Swim, to	*-iruna*	*abal*	*kerember*
Swine	*tzimbidzi* ...	*rabala*	*torok*
Sword (sime)	*ulukanga* ...	*legangala* ...	*rotwet*
Sword (sheath of) ...	*ulula*	*odē*	*choket*
Syrup (honey)... ...	*awushi*	*kich*	*komiat*
Tail	*umishinga* ...	*ip*	*saruriet*
Take, to	*-bukula*	*kao*	*irep*
Talk, to	*-sunga*	*wach*	*kamwai*
Tamarind	*umkuha*	*uchwoga*	*wariek*
Tame, to	*-rukha*	*pet-th*	*ioge*
Taste, to	*-tema*	*bil*	*chamcham*
Teach, to	*manyisia* ...	*puonji*	*inat*
Tear	*-lisika*	*piwang*	*pekabko*

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo FL4
Nandi FL13
B L N 192

English.	*Lu-Wanga of Awa-Rimi group.*	*Nife or The-Luo.*	*Nandi.*
Teat	*luweri*	*thuno*	*kutitabkinet*
Tell, to...	*-sungira*	*kone*	*mocke*
Thanks...	*wyanziri* ...	*aiye*	*achome*
That	*ahiria* or *ulia* ...	*incha*	*irogin*
Thatch, to	*-fimba*	*um*	*siep*
Their	*viao* or *wao* ...	*gin*	*kinyi*
Thick, to be	*kuli* or *mukhongo*	*nangno*	*yigis*
They	*awa-no* (they have).	*ma-gi*	*inyo*
Thief	*umwiwi*	*yakuo*	*chorindet*
Thin	*-nyerere*	*pōl*	*tenden*
Thing	*-shindu*	*gimoro*	*ke*
Thirst	*owōlo*	*lēk*	*melen*
This	*ishi* or *uyu* ...	*-ka*	*ronyi*
Thorn	*liwa*	*kudtho*	*katet*
Those	*virua* or *walia* ...	*gi-ka*	*lo*
Thread...	*olusa*	*tōl*	*inet*
Thou	*ewe*	*īn*	*inwe*
Thresh, to	*-ula*	*dīn*	*utwi*
Throat	*ulimera*	*lūkūro*	*sindo*
Thumb...	*oluala lukali* ...	*fuoni*	*morenenio*
Thunder, to	*likulu* (no verb)...	*polo* (no verb) ...	*ilat* (no verb)
Tie, to	*-uho*	*tue*	*irat*
Till	*izo-kalushia* (no proper word.)	*katta*	*kawe*
Time	... ...	*kare*	*kaietita*
Tipsy, to be	*-mera*	*mer*	*kabogit*
Toad	*-ukushcri* ...	*ogwal*	*kiptwang*
Tobacco	*indawa*	*ndawa*	*tumotet*
Toe	*oluala*	*kugno*	*mori kaikelto*
Toe (big)	*oluala likali* ...	*matthon*	*mornenyu*
Toll	*ukho fia*	*giripenyi*... ...	*kigonigi*
Tongue	*olulimi*	*lep*	*nelebta*
Tooth	*rino*, pl. *ameno* ...	*lak*	*keldet*
Tortoise	*likut-ho*	*ōpūk*	*chekogochet*
Town	*litala*	*dala*	*karita*
Trade, to	*-kūla*	*nyco*	*keiolisi*
Trap	*uwuwero* ...	*chīk*	*mestet*
Trap, to	*-reka*	*mak*	*tech*
Tread, to	*-seno*	*nyon*	*tiech*
Tree	*umsala*	*olua*	*ketit*
Tremble, to	*-renga*	*kirīni*	*abotoni*
Tribe	*ulia* or *ikoro* (clan) or *inono*.	*kosi*	*pororiet*
Trust, to	*use -manya* ...	*wāāt*	*kwichamun*
Turn, to (neut.) ...	*kulukana* ...	*loki*	*weiks*
Turn over, to	*kulukasia* ...	*wichi*	*iwech*
Tweezers	*amaweki*	*ndenu*	
Twins	*ama-kwhano* ...	*kuiyo*	*saremek*

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo FL4
Nandi FL13

B
L
N
192

English.	*Lu-Wanga of Awa-Rimi group.*	*Nife or Tho-Luo.*	*Nandi.*
Udder	*shiweri*	*thuno*	*kinet*
Ulcer	*likonzo*	*athola*	*moiet*
Uncle	*baba* or *tata* ...	*wadi gu baba* (father's brother); *nera* (mother's brother). ...	*mamanyu*
Under	*hasi*	*peng*	*ungnwin*
Undo, to	*-ovolula*	*going*	*itiack*
Undress, to	*volula*	*loing*	*nimu*
Up above	*mukulu* (up a hill); *mwi-kulu* (on top of house).	*malu*	*barak*
Uproar...	*ukuhuma* ...	*koko*	*kimwe*
Urinate, to	*-inyala*	*laiyo*	*sukus*
Urine	*amanyi*	*lach*	*sukusek*
Use, to...	*-lia*	*tich*	*kioltoi*
Useless	*nefiwi*	*hukaimano* ...	*momie*
Vagina...	*shinyi*	*thēr*	*mugulet*
Valley	*iwanda*	*oura*	*kereroot*
Very	*muno*	*ruok*	*mising*
Vex, to...	*-nyasi*	*chandere*	*kanerech*
Village...	*lukala*	*dala*	*korit*
Violence	*umuwi*	*kwen*	*cholworgin*
Voice	*umoyo*	*duol*	*tulunkta*
Vomit, to	*-tula*	*gnōk*	*kangnōn*
Vulture	*ingosia*	*achut-th*	*motonda* (very large kind); *chebsongwet* (ordinary)
Wages	*ukupokea* ...	*girichinge* ...	*kotiek*
Wait, to	*-linda*	*riti*	*kanya*
Walk, to	*-chenda*	*baio*	*kowendoti*
Wall	*ulikowa*	*pala*	*keringet*
Want, to	*-enya* or *-sawa* ...	*oduaro*	*kamoche*
War	*lie*	*luenyi*	*luget*
Wart	*isundo*	*sundu*	*kamionet*
Wash, to	*-osia*	*loki*	*iun*
Wash clothes, to ...	*-osia*	*loki*	
Wash one's self, to ...	*-isawa*	*loki*	*iunge*
Water	*-amadzi*	*pi*	*pēk*
Way	*injira*	*iyo*	*oret*
Wax	*iwula*	*kūla*	*teminyet*
We	*efue*	*wan*	*achek*
Weapon	*ifimanalua* ...	*tong*	*karek*
Wear, to	*-iwala*	*iruak*	*kalach*
Weep, to	*-lira*	*iwak*	*kariri*
Weigh, to	*-chera*	*poruare*	*kīr*
Well (n.)	*iseweri*	*bur*	*oinet*
West	*muzibo*	*othiambo*... ...	*kaimen*

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo FL4
Nandi FL13

B
L
N
192

English.	*Lu-Wanga of Awa-Rimi group.*	*Nife or Tho-Luo.*	*Nandi.*
Wet	*-nifu*	*yum yum*	*nyanyawa*
What	*shina*	*angno*	*mochine*
When	*liina*	*karangno*	*aou*
Where	*hena*	*ere*	*anu*
Whetstone	*liakalo*	*pagi*	*liteito*
White	*-lafu, -pala*	*rachar*	*lel*
Which	*ulihena* or *shirihena.*	*mane*	*ronyo*
Whore	*umutamba*	*jabayo*	*chiwaigeya*
Why	*shina*	*nangno*	*umne*
Wide	*-wambalifu*	*uyarere*	*teves*
Widow	*umukumba*	*uthier*	*musoget*
Wife	*umukassi*	*chi*	*kikitun*
Wilderness	*shiwala shumu*	*pāp*	*soi*
Wind	*umieka*	*yamu*	*koristo*
Window	*umuluo*	*utuich*	*korikonda?*
Witchcraft	*ufira*	*ijuok*	*ponindet*
Witness	*ulutsi*	*yakōn*	*kimii*
Woman	*umukhano* (young woman) or *umukassi.*	*thako*	*koriket*
Wood	*msala*	*motuo*	*chebtamiat*
Work	*emirimo*	*tich*	*kapoyisi*
World	*shivala*	*penyi*	*emet*
Wound	*lifumera*	*bala*	*moiet*
Wrist	*amakhono* (no special name).	*fuoni*	*mongwet*
Write, to	...	*keo*	*kisiri*
Yam	*ifukwa*	...	*yakanyat, yakanek*
Yard (enclosure)	*uluanyi*	*dipo*	*sang*
Year	*umiika*	*hega*	*kenyit*
Yellow	*rabori*	*munuria*	
Yes	*nifio*	*ero*	*we*
Yesterday	*ekulo*	*inyoro*	*yatkonye*
" day before	*ekulululia*	*urue*	*oiin*
You	*enyue*	*in*	*agwek* or *ogwek*
Your	*shishio* or *o*	*mari*	*neng(n)u*
Young	*-toro*	*numu*	*gnarinari*
Zebra	*sishiamakondo*	*magwar*	*sigiriet ni serat*
I gave him	*namwerisia*	*namie*	*kiogorje*
I go	*ninzia*	*adthio*	*awendi*
I went	*nadzia*	*nadthio*	*kikworgen*
I know	*ndamanya*	*angneo*	*anget or onget*
I do not know	*sindamanya*	*akia*	*monget*
I say	*ndasungiri*	*awacho*	*angalal*
We say	*ifukusungiri*	*wawacho*	*kongololi*
They say	*wasungiri*	*giwacho*	*kangalal*
What do you say?	*usungirorie*	*iwachangno*	*kengalal kingo*

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo FL4
Nandi FL13

B
L
N
192

English.	*Lu-Wanga of Awa-Rimi group.*	*Nife or Tho-Luo.*	*Nandi.*
When are you going?...	*utziahena* ...	*ithikanyi* ...	*iwenjeno*
Give me food? ...	*imberisi shiriwa*...	*miachemu* ...	*unogiam*
When are you coming?	*nawitze*	*ibirakarangno* ...	*inyunao*
When will you come?	*nawitzeri* ...	*nibi ŭarangno* ...	*inyunao*
I want to build a house	*nienya kumbakha-inzu.*	*aduaro gero ot-th*	*amoch ategot*
Give me that stick? ...	*be indaoushi ire*	*mialodthino* ... stick	*kuno kirukto*
Which goat will you give me?	*imbusi irihena enaombe.*	*dicl mani mani* goat which *mia.* give me	*kulekunoiko nartet* will you give goat *ingiro* which
Who comes in? ...	*wina wakaingira*	*gna modonjo* ...	*kulengong(n)onyo miso*
Cook the food? ...	*teeka shiriwo* ...	*tedi chemu* ...	*ikwain kimiet*
Go to fetch water ...	*tzitea madzi* ...	*thi itwompi* ... go fetch water	*kuleek ui pek* to fetch go water
I am going to hoe the garden.	*ninzia, kulima, umugunda.*	*athi puru putho* ...	*awendi kiboti mbaret*
How many strings (of beads) is that fowl?	*ingokho eviuna, finga.*	*tigadi agweno -no*	*kioli sonieknta ngokiet*
How many children has your father?	*isoalinenda wana wanga*	*wuruno ginya* your father has he *tendo adi.* children how many	*kichoelatalakok chelechang*
Do you see those people?	*ulutsi wantu walia*	*incna jokn* ...	*kule keropieho*
When are they going?	*wali watsiahena* ...	*githio kanyi* ...	*kule kakova*
That cow is mine ...	*ingonbe inianje* ...	*thenicha mara* ...	*tenyu nianyunet*
Is this gun yours? ...	*mirondo uno kukwo.*	*bundi ni mari* ...	*kuli nianyunet*
We make hoes from iron.	*kweranya tzim-bakho eviwia.*	*wathidtho kuwegi ninyo.*	*kulechaitor magom benyu*
Why art thou sleeping?	*ukhono?*	*cninda nangno* ...	*kalasiru*
This man	*mundu uyu* ...	*gnatini*	*chele chiji*
That man	*mundu ulia* ...	*gnaticha*	*chele chichio*
This tree	*mala uko* ...	*yathini*	*ketit iyo*
That tree	*mala kulia* ...	*yathicha*	*ketin*
This thing	*eshindishi* ...	*gine*	*ronyi kio*
That thing	*eshindushiria* ...	*ginicha*	*ronyin kin*
My house	*inzu yangi* ...	*oda*	*kõnyu*
Thy house	*inzio*	*odi*	*kõnyunyo*
His house	*inzu iyo*	*ode*	*kibchi*
Our town	*litala liefu* ...	*dalawa*	*kurikio*
Your country	*lilowa lienyo* ...	*pinyo*	*orengwo*
Their children... ...	*awana wenyo* or *wawo.*	*nyitindigi* ...	*lakokwa*
Their cattle	*tzingombe tziao* ...	*thoyi*	*rochundowa*
Their things	*evintu viao* ...	*gigi*	*kingwa*

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo FL14
Nand: FL13

B
L
N
192

English.	*La-Wanga of Awa-Rimi group.*	*Nifo or The-Luo.*	*Nandi.*
The birds flew away ...	*ilmanusi lupolushie.*	*winyo odum ...*	*kotareria*
Can you see me? or Are you able to see me?	*ukundala kua ...*	*dinyo nemo ...*	*ichale maiero*
I am unable to see you	*sinyala kulalakuha.*	*okinyni nesi ...*	*maiero*
Go (imperative) ...	*tria ... ...*	*Ojia ... ...*	*ori*
Come " ...	*ilan ... ...*	*bi ... ...*	*inyo*
Two trees	*miala kiviri ...*	*yon ario ... ...*	*kitik aieng*
Two cows	*tsingombe tsiviri*	*tho kario... ...*	*tuk aieng*
The men want poles to build with.	*awandu wenya miala cholumbakira.*	*gidsaro ien mayigada.*	*machio kek kitik*
Many people were with the chief.	*awandu awangi walino mwami.*	*yamangwen kanyachal gurut-th.*	*chelipichowitelai toriat*
Who is there?... ...	*wina ulio ...*	*gwanatis ...*	*a(n)g(n)ango*
He is at the shamba ...	*alina na mugunda*	*nano nikapotho ...*	*chelelo ember*
One	*endala and akilala.*	*achiel ... ...*	*apenge*
Two	*wa-viri vi-viri ...* / *ki-viri tsi-viri ...*	*ario ... ...*	*aieng*
Three	*wa-tsru tsi-tsru* / *ki-tsru vi-tsru ...*	*adek ... ...*	*senek*
Four	*-ane ... ...*	*angwen ... ...*	*angwan*
Five	*-rusu ... ...*	*abich ... ...*	*mast*
Six	*asaba ... ...*	*auchiel ... ...*	*mast alaiengi or le*
Seven	*-rusu na-wili ...*	*abichigario or abiria.*	*mast alaiem or tiang*
Eight	*musanu* (does not change), *or -rusu na-tsru.*	*abichi gadek or abaru.*	*mast alangwan or anil*
Nine	*-rusu na-ane, or akienda* (does not change).	*abichi gangwen ...*	*nikil*
Ten	*ekumi ... ...*	*apar ... ...*	*lomun*
Eleven...	*ekumi na ndala ... aki-lala*	*apare gachiel ...*	*tamun alangegi*
Twelve...	*ekumi na wa-viri* " *vi-viri*	" *gario ...*	" *alaim*
Thirteen	" *wa-tsru vi-tsru*	" *gadek ...*	
Twenty	*malum kaviri ...*	*pirario ... ...*	*tiptem*
Thirty	*katsru ...*	*piro adek ...*	*sosom*
Hundred	*eike kumira ...*	*apa or pana ...*	*40-arutum*
		200 agario or ganaria.	*50-lomun*
			60-tamun alule
			70 " tiang
			100-gulul

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo FL14
Nandi FL13

B L N 13

CONJUGATION OF THE VERBS "COME" AND "WANT" IN *Lu-Wanga, Tho-Luo, and Nandi.*

Mood and Tense.	English.	*Lu-Wanga.*	*Tho-Luo.*	*Nandi.*
Imperative ...	Come ...	*idza ... ...*	*bi ... ...*	*ngoo*
Indicative present	I come ...	*nzidza... ...*	*abiro ... ...*	*aiuni or niuni*
	Thou comest	*(ose) widza ...*	*inibiro or ibiro*	*lungo*
	He comes ...	*idza ... ...*	*obiro ... ...*	*neuiyuni*
	We come ...	*tuidza... ...*	*wanwambiro or wabiro.*	*kiboroni*
	Ye come ...	*inyu muidza ...*	*unubiro, ...*	*lubwa*
	They come...	*(ababu) wadza*	*gi-biro... ...*	*lubwa*
Indicative future	I shall come	*nauidza ...*	*angauabi ...*	*lungoni*
	Thou wilt come.	*winawidza*		
	He will come	*nayidza*		
	We will come	*watwidza*		
	Ye will come	*inyu nawidza*		
	They will come.	*awanawidza*		
Indicative past	I came ...	*adalinwidziri*	*nabiro... ...*	*kiuyo*
Negative present	I come not...	*ninauidza ...*	*ungabi ...*	*mouyoni or mouyuni.*
Infinitive ...	To come ...	*okwidza or kuwidza.*	*obiro ... ...*	
Imperative ...	Want ...	*enya*		
Indicative present	I want ...	*ninya... ...*	*aduaro ...*	*amaeke (anyo)*
	Thou wantest	*wenya ... ...*	*iniduaro or iduaro.*	*imoeke*
	He wants ...	*inyenya ...*	*oduaro or enuaro.*	*emoekaaw*
	We want ...	*twenya or kuenya.*	*wanwanduaro...*	*kimoeke*
	Ye want ...	*inyunwenya ...*	*wanduaro ...*	*nemoeke*
	They want...	*wenya or awawenya.*	*giduaro ...*	*emoeke*
Future... ...	I shall want	*nanyenyi ...*	*angauduari ...*	*kemoekemoeh*
Past	I wanted ...	*nenya or naliengiri.*	*naduaro ...*	*kilamoeh*
Infinitive ...	To want ...	*okwenya ...*	*oduaro*	
Negative present	I do not want	*ninyinya ...*	*odayi ... ...*	*momoeke*

Substantives.

It is instructive to examine the various methods of forming the plurals of the nouns in the languages dealt with in this work.

In the Bantu group the plurals are made by variations of the prefix; in the Nilotic and Nandi group by the addition of suffixes or by alteration of the final syllable.

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo
Basoga Kavirondo FL4
Gusii FL8

B
193

Examples are now given :—

Basita Kavirondo. or *Lu-Wanga.*

		Singular prefix.	Plural prefix.
Class	I.	*M* and *mw*	*awa*
"	II.	*Mu*	*mi*
		Um(u)	*imi*
"	III.	*N* or *in*	*n* or *in*
"	IV.	*Ch* or *tzi*	*itsi* or *tsi* or *ishi*
"	V.	*Li*	*ma* or *ama*
"	VI.	*Lu* or *olu*	*zin*
"	VII.	*I*	*zi* or *tzi*

		Singular.	Plural.
Class	I.	*Mundu* ...	*awantu*
		Mwami ...	*awami*
"	II.	*Mwano* ...	*miwano*
		Mugongo ...	*migongo*
		Umurui ...	*imirui*
		Umoyo ...	*imioyo*
"	III.	*Inzuki* ...	*inzuki*
		Inzala ...	*inzala*
"	IV.	*Chirifu* ...	*tsirifu*
		Tsi-taru ...	*tsi-taru*
Class	V.	*Lisiba* ...	*amasiba*
		Lilemwa ...	*naremwa*
"	VI.	*Luimbo* ... or *olimbo*	*zinimbo*
		Otuala ...	*zinzala*
"	VII.	*Indaushi* ...	*zindaushi* or *tzindaushi*
		Inzu ...	*zinzu* or *tzinzu*
		Jinda ...	*ziinda* or *tziinda*

Basita Kisii or *Kosova.*

G
193

		Prefixes. Singular.	Plural.	Examples. Singular.	Plural.
Class	I.	*Um*	*aa*	*umuntu* ...	*aantu*
"	II.	*O*	*mi*	*omwolo* ...	*milowolo*
		U	*i*	*(m)umoyue* ...	*(m)imoyue*
				A prefixial *m* has probably disappeared.	
"	III.	Nouns which do not change in plural—*nuriro.*			
"	IV.	*Jki* or *ichi* ...	*iri*	*ikiari* ...	*iriiri*
				ichiara ...	*iriara*
"	V.	*U*	*ama*	*uuuio* ...	*amaio*
		Or *li* or *ili* ...	*ma*	*liliga* ...	*amaliga*
		Or *li* ...	*mi*	*(li)kisimba* ...	*misimba*
				Prefix *li* has dropped out.	
		Or *e*	*ama*	*(l)eriso* ...	*amaiso*
				Prefixial *l* has disappeared.	
"	VI.	*E* or *i* ...	*chi* or *achi* ...	*imbandi* ...	*chimbandi*
				enjoka ...	*chinjoka*
				The plural prefix *chi* is the prefix *tsi* of Lu-Wanga.	
		E	*si*	*esuwi* ...	*siuwi*
				Plural prefix *si* is a variant of *tsi.*	

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11
Bantu Kavirondo FL4
Nandi FL13
Nyamwezi FN 18

L 193

The methods of constructing the plurals in the Nilotic Tho-Luo are quite distinct from the Bantu forms; they are as follows:—

Examples.

			Singular.	Plural.
Class	I.	Plural formed by addition of suffix *tet*.	*sere*	*seretet*
			le	*letet*
„	II.	Plural formed by addition of suffix *ngnen*. The middle *n* sometimes becomes *w* for euphony.	*winyo*...	*winyongnen*
			tong	*tongwen*
„	III.	Prefix *e* becomes *gi*.	*enuwadu*	*ginuwadu* or *ginuwadwa*
„	IV.	Terminal *l* becomes *k*.	*diel*	*diek*
Class	V.	Plural formed by the addition of *iji*; if there is a final vowel in the word it is usually dropped.	*chong* or *chonga* ...	*chongiji*
			lak	*lakiji*
„	VI.	Terminal vowel, usually *a* or *e*, becomes *i*.	*wer* or *weru*	*weri*
			rombo...	*rombi*
„	VII.	No change	*lueta*	*lueta*
„	VIII.	Irregular plurals, a few examples are:—		

Singular.	Plural.
Awang (an eye)... ...	*wanga*
Diang (cow)	*dok*, possibly a variation of Class IV.
Ot (house)	*udi*
kogo (year)	*keyini*

NA 193

In the Nandi language there is really only one method of forming the plural, and that is by cutting off the last syllable and adding *ik*, *ek* or *ok*; if this procedure renders the word not euphonious the penultimate syllable is freely adjusted to suit.

Examples.

	Singular.	Plural.
Ape	*moset*	*masonik*
Arm...	*coot*	*cuk*
House	*kit*	*koriek*
Axe	*aiwet*	*aonek*
Banana	*makomyet*	*makomek*
Bow	*kwangat*	*kwangok*
Cat	*dunwat*	*dunwok*
Hippopotamus ...	*mabuta*	*makunwek*
Egg	*kwita*	*kwick*
Devil	*masambonis*	*masambwan*

This last form of plural appears to be unique.

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The supposed Nyamwezi Relationship.

On page 8 I advanced the theory that the Bantu Kavirondo originally came from the southward through the Kossova highlands, and following up this line of argument I have made some comparisons of the Nyamwezi language with the Lu-Wanga and Kisii, and the resemblances are in many cases most striking.

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo
Bantu Kavirondo FL4
Nyamwezi FN18

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193
197

Take for example the singular and plural prefixes of substantives in Lu-Nyamwezi:—

		Singular.	Plural.
Class	I.	*Mu*	*wa*
„	II.	*Mu* or *mw*	*mi*
„	III.	*N* or *m*	*n* or *m*
„	IV.	*Ki* or *ch*	*fi*
„	V.	*I* or *li*	*mi* or *ma*
„	VI.	*Lu*	*n* or *nu* or *mu*
„	VII.	*Ka*	*tu*

If a comparison is made with the corresponding substantive prefixes in Lu-Wanga just given it will be seen that the points of resemblance are very marked. The Wa-Nyamwezi seem to have lost the old plural prefix *tzi* which survives in Kavirondo, and to have introduced one which is *ka* in the singular and *tu* in the plural, which has, I believe, a near relative in the *ka* and *bu* prefixes of Lu-Ganda. I believe that generally speaking the Nyamwezi language is more highly developed, and this is what one would expect, Nyamwezi country having been on the main native trade route which has been in vogue for upwards of 100 years, whereas Kavirondo has till recent years been quite cut off from outside influences by hostile neighbours on all sides.

Before leaving this subject two more examples will be given, a comparison of the simple conjugation of a verb and the pronouns in the two languages:—

	Lu-Nyamwezi.	*Lu-Wanga.*
I come	*ndwiza*	*nzidza*
Thou comest ...	*uliwiza*	(*ewe*) *widza*
He comes ...	*aliwiza*	*iedza*
We come ...	*tuliwiza* ...	*twidza*
You come ...	*muliwiza* ...	*inyumwidza*
They come ...	*waliwiza* ...	(*inbabu*) *wedza*
To come ...	*kwiza*	*okwidza* or *ku-widza*
Come (imper.) ...	*iza*	*idza*

The comparison of the pronouns is as follows:—

	Lu-Nyamwezi	*Lu-Wanga.*
I	*nene*	*wenyeni*
Thou	*wewe*	*ewe*
He or she ...	*uwe*	*iye*
We	*iswe*	*efue*
You	*imwe* or *ing'wi* ...	*enyue*
They	*awo*	*awa* (*wo*)

I have, I consider, adduced enough evidence to demonstrate that there are many striking resemblances between the Nyamwezi language and the Bantu language of Kavirondo, but how far the language test can be relied on (as settling the origin of a race) is a doubtful question, and such factors as racial customs, place names, names of people, implements, products cultivated, etc., must all be carefully compared before an absolutely final decision on the point under consideration can be arrived at.

[pp. 89-95 not processed]

HOBLEY. EASTERN UGANDA. Plate I.

Map of KAVIRONDO and neighbouring country, Brit. E. Africa, showing racial distribution.

131
101
133

[End Map and plate I]

133

4: Hobley G-5 (ca. 1900) 1902 FL11 Lno FL11

End plate II
[plates III-V have been omitted]

Collotype H. KLEINMANN & Co Photo by WINSCH, Nairobi

Panoramic view of Kisumro & E. shores of Lake Victoria Nyanza

The bay in foreground is the port at the terminus of the Nyanza Bay

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11

142
291
301

Colloyge H. KLEINMANN & Co Photo by WEIGEL, Kassel

Kavirondo natives of Kitotos
Nilotic group or Ja-luo

The centre figure is an unmarried girl: the figures to right and left are married women
(Note decorated goat skin, sign of marriage)

[End plate VI]